

# The Spirit of Missions



APRIL, 1914





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**Eastern Oklahoma:** Rt. Rev. Dr. Theodore P. Thurston.  
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Though not a missionary district the Panama Canal Zone has been placed under the care of the Rt. Rev. Dr. A. W. Knight

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### SUBSCRIBERS TO THE SPIRIT OF MISSIONS

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### TO THE CLERGY

**T**HE Clergy are requested to notify "The Mailing Department, 281 Fourth Avenue, New York," of changes in their post-office addresses in order that the Board's publications may be correctly mailed to them.

### CONCERNING WILLS

**I**T is earnestly requested that inquiries be made concerning Wills admitted to probate whether they contain bequests to this Society, and that information of all such bequests be communicated to the Treasurer without delay. In making bequests for missions it is most important to give the exact title of the Society, thus: *I give, devise, and bequeath to The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for the use of the Society.*.....If it is desired that the bequest should be applied to some particular department of the work, there should be substituted for the words, "For the Use of the Society," the words "For Domestic Missions," or "For Foreign Missions," or "For Work Among the Indians," or "For Work Among Colored People," or "For Work in Africa," or "For Work in China," etc.





THIS IS A CHOIR IN MEXICO, ST. PAUL'S PARISH, MONTEREY

Mr. Horace R. Chase (at the right), the lay reader, has not only kept the church and Sunday school going through the revolutionary disturbances of the past year, but has been a father to the remaining foreign colonists in Monterey. Mr. Chase is a grandson of Philander Chase, the first bishop of Ohio



# THE SPIRIT OF MISSIONS

AN ILLUSTRATED MONTHLY REVIEW  
OF CHRISTIAN MISSIONS

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## THE PROGRESS OF THE KINGDOM

HERETOFORE THE SPIRIT OF MISSIONS has been edited jointly by Mr. John W. Wood and the Rev. Hugh L. Burleson. It now seems better that one man should be placed in charge of the Board's publications. The President has therefore appointed the Rev. Dr. Burleson as Editorial Secretary. He thereby becomes responsible in general for THE SPIRIT OF MISSIONS and all other publications of the Board.

THE words of a former president, "It is a condition and not a theory which confronts us," have been quoted frequently and

**A Condition** with regard to many things. They apply particularly well just now to our missionary affairs.

The condition is as follows: In pursuance of the instructions of the Church in General Convention assembled, an apportionment in the sum of \$1,234,631.75 was made to the dioceses on September 1, to meet the pressing needs of the missionary work. On March 1 six months of the year wherein this sum was to be raised had passed. During that period only \$268,829 has been received. This is \$30,000 less than the amount received

during the same period last year, while the responsibilities which the Board has been compelled to assume are \$75,000 greater than those of a year ago.

The statement of these facts sufficiently shows the seriousness of the situation, but it also indicates the proper means of relieving it. The condition has not arisen because of unwarranted expansion; it does not result from the Board's failure to observe all precautions and put severe restraint upon its expenditures. This it has been doing for three years, often to the real damage of our missionary work. As a matter of fact the accumulated deficit of nearly \$200,000 and the present apparent shortage are due altogether to the continued failure of a considerable portion of the Church to meet its fair share of the responsibility as indicated in the apportionment. Had the whole Church risen to the performance of its duty, even during the past three years, there would have been no deficit. Should the whole Church in this present year awaken to the necessity and respond to the call of the apportionment, the pressing needs for the year could be met and the deficit of the past reduced.

Is it not fair, then, to say that the greatest present need of the mission-

ary situation is that dioceses and districts, each and every one of them, shall recognize, accept, and loyally discharge, their financial obligation to the Board? It is certainly not fair to those parts of the Church which are doing their share under the apportionment plan that the continued failure of other portions to reach even the minimum indicated should set back the work and pile up a deficit.

This issue of *THE SPIRIT OF MISSIONS* concerns itself with presenting this single thing to the attention of the Church as emphatically and earnestly as it possibly can. Our words are not the words of panic. We do not view the present condition as critical nor the Board as verging toward bankruptcy. The Board can never be bankrupt in financial resources unless the Church is already bankrupt in missionary interest and enthusiasm—and that were a fearful bankruptcy indeed! Nevertheless we must urge most strongly upon those dioceses which year by year, through their individual deficits, are increasing the burden of the entire Church and slackening the progress of mission work, that they *now* determine to devise means whereby *this year* they may discharge the obligation which fairly rests upon them, and so relieve the Church's greatest work from serious embarrassment. If the effort is to have any chance of success it must be undertaken without delay.

**Things  
Worth Noting**

One thing in this issue to which we would draw special attention is a message from the president of the Board. How few people realize what great opportunities are being offered to the Church for larger service, and with what heaviness and heartbreak the Board must frequently decline to accept them because the Church has not awakened to the need! The call of the apportionment would mean a totally different thing if those who hear

it could at the same time hear the call of opportunity for spiritual service in the extension of Christ's Kingdom.

Other articles in this issue will present concrete instances of this. The vision of the Educational Secretary during his brief day in Honolulu; the demonstration which he makes of the marvelous results which follow the Church's faithful ministrations in the Hawaiian Islands, must stimulate the reader to renewed activity in so great a cause. The message from the South Dakota prairies with its simple story of faithful work among scattered and shepherdless people will appeal to those who feel the paramount responsibility to help make this nation Christian. The enormous encouragement of the word which comes from China and the possibilities of service which conditions there reveal can hardly be over-emphasized. All these are critical and important.

### The Critical Place

But just at present the most critical and important place in the mission field is *not* in the mission field—it is in the pews of the churches at home; it is in the minds of the bishops and clergy, the wardens and vestrymen, the rank and file of Church folk. No army can be victorious which has not the heart of the nation behind it. It was the great heart that beat in the English nation which sent the soldiers from that little island marching around the world, and has kept them in the far corners of the globe. And so it is with the Church. The chief problem, and, in view of the way in which the difficulties in the mission field itself have in recent years been smoothed away, one might say the *only* problem, lies in the awakening of the Church at home; in the enlisting of men and women for the great campaign; in convincing them that the Master has need of each disciple.



ON Friday, March 13th, an honored and useful life was brought to a close, so far as its earthly activities are concerned.

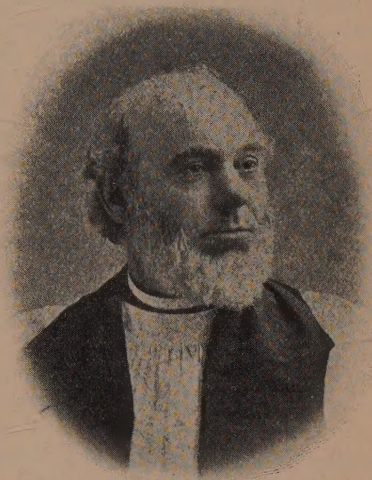
**John Scarborough,**  
**Bishop**  
**and Doctor**  
The aged bishop of New Jersey, after a brief illness, succumbed

to an attack of pleuro-pneumonia. Consecrated in 1875, Bishop Scarborough ranked fourth among the bishops of the American Church in order of consecration, being preceded only by Bishops Tuttle, Niles and Garrett. His episcopate, extending over a period of nearly forty years, had witnessed great changes and tremendous advances in the American Church, in all of which Bishop Scarborough manifested a deep interest and exercised a helpful influence; for, notwithstanding his eighty-three years, he was a man who never grew old.

John Scarborough was of Irish descent. He was graduated from Trinity College in 1854, the General Theological Seminary in 1857, and was ordained deacon in 1857 and priest in 1858 by Bishop Horatio Potter. His parochial work was done in St. Paul's Church, Troy; the Holy Comfortor, Poughkeepsie, and Trinity Church, Pittsburgh, from the rectorship of which latter parish he was elected Bishop of New Jersey.

Of his service within his diocese, and the significance of his life in social and civic matters, we shall not here speak. Abundant testimony upon these points will appear in the general Church press; but it is peculiarly the privilege of THE SPIRIT OF MISSIONS to record his zeal for and deep interest in the cause of the Church's world-wide mission. For twenty-four years he was a member of the Board, presenting his resignation finally on the ground of growing infirmity and the increasing difficulty he found in discharging his heavy responsibilities as bishop of New Jersey. His service to the Board was most conscientious and efficient. He

gave freely of his time and wise counsel in committees and Board meetings, being for many years an influential member of the Committee on China and Japan and chairman of the Advisory Committee. His heart and hand and voice were ever ready upon the appeal of the cause.



Nor was this all that he gave. It is an open secret, well known to his friends, that when his son-in-law, Edward Jennings Knight, was elected Bishop of Western Colorado and went out to give those few months of splendid service which marked his brief episcopate, Bishop Scarborough not only lost the support of a son and a strong helper, but also the aid of one who was recognized as his logical associate and successor. Yet freely and lovingly did he give God-speed to the young bishop who was so soon to lay down his life in the arduous work of our western mission field.

Cheerful, courageous, self-forgetting, blest with a sunny nature and a glint of Irish humor which cheered the dark days, he fought his battle nobly and served the Church well, and when the Master called, in the serenity of a simple faith he folded his hands and "fell asleep." May God grant him light and peace.



**I**N May 1913 the Church Missionary Society of England was facing a serious financial crisis, owing to the accumulated defi-

### **The Way Out Lies Ahead**

cits of several years. A conference of the society's officers and friends was held and the decision was reached not to retrench, as some urged, but to press on. It was determined to secure a fund of \$500,000 in individual gifts of not less than \$500 each. The fund has now reached a total of \$550,000. This is in striking contrast to the society's experience of about three years ago when, because of the deficit, it decided on a policy of modified retrenchment. Appropriations were accordingly reduced. But immediately contributions fell off, so that the situation at the end of the year was no better than it had been previously. The facts seem to demonstrate beyond question that the only way out of a difficult situation lies ahead. Retreat and retrenchment in work and expenditure almost inevitably mean a corresponding loss of income. It is the vigorous and progressive policy that wins out in the end.

**A**T the last General Convention the diocese of Pittsburgh presented a memorial looking towards securing a

### **Good Friday Observance**

more general recognition of Good Friday and the great things for which it stands. The proposal was that all Christian people should observe ten minutes of thoughtful silence at three o'clock on that day. As a result the following resolution was adopted by both houses:

*"Resolved, the House of Deputies concurring, That we recognize with sympathy the inability of many Christian people to share in the age-long custom of setting apart Good Friday as a day of public and private devotion in commemoration of the sacrifice of our Lord. In view of this fact we call*

*upon them at noon on that day to unite in at least a few minutes of special personal contemplation of Christ crucified."*

Inasmuch as no committee was appointed by the Convention to bring the fact of this action before the Church, or to provide a means whereby it might be known outside the Church, Dr. McIlvaine, of Calvary Church, Pittsburgh, has circulated a statement from which we make the following quotation:

"When a President of the United States dies during his term of office, at the time of his funeral there is a general cessation of business for a few moments throughout the country; the country is silent out of respect for his memory. When the President of a great railway system dies there is a cessation of business in its shops and offices for a few minutes at the hour of his funeral; the system is silent out of respect for his memory. The veterans of the Grand Army observe a few minutes' silence at noon on Memorial Day in commemoration of the death of their comrades. It is the world's way of showing respect. There is no expression of recognition or commemoration of the sacrifice and death of the world's Saviour by the great Christian world. It observes Christmas in recognition of His birth; it very largely observes Easter in commemoration of His resurrection; the Church has its Eucharist and its Good Friday services; but for multitudes of people who call themselves Christians, who believe in Christ, who honor His memory and trust in His atoning death, there is no expression or commemoration of His death which at all corresponds with that of His birth and resurrection. It is hoped that this may appeal to them, that they may feel its reasonableness and appropriateness, and that it may draw them to that larger expression of faith and love which the Church affords; that if it is adopted and observed by our own



Church it may appeal to other Christian Communion, as our observance of Christmas and Easter has done. It is indeed a little thing, utterly inadequate, but anything would be inadequate, and something is better than nothing. The reverend clergy are asked to commend it earnestly to their people, to their Clerical Unions, to the Ministerial Unions of other Christian bodies, to do what they may to 'commend it to all Christian people.'"

It is greatly to be desired that the significance of Good Friday may be impressed upon our nation, and it would seem that the simple suggestion above made might well be followed out. No day in all the Church year is of such solemn significance, and there is none whose observance brings with it such richness and variety of spiritual strength and consolation.

THE New York daily papers contained interesting paragraphs recently concerning a simple little wedding which

### The Way of the West

took place in Calvary Church. The bridegroom was one of our missionaries in the District of Wyoming, and the bride a young woman whom he had met during his course at the General Theological Seminary. The Rev. Mr. McGinley, who went last fall to Cody, Wyoming, expected to return within a few months to be married, but Wyoming is far away, the work was heavy, and the customary small remuneration of a missionary seemed to forbid. His parishioners, many of whom were ranchers and miners, heard of this disappointment. A meeting of the congregation was called and it was voted that the wedding must not be delayed. So deeply were they convinced of this that a substantial purse was immediately raised and the happy bridegroom was dispatched eastward. Cody is the home of, and

is named for, Colonel William F. Cody, better known as "Buffalo Bill." His wife and daughter are members of our congregation there. It is said that among the telegrams received on the night of the wedding above mentioned, was one from a committee of the ranchers, cowboys and miners, offering their congratulations, and stating that a deputation of 500 horsemen would meet the bride and groom when they arrived at their new home.

This is the way of the West, or at least one of its ways. With all its seeming crudity, carelessness and irreligion, there is a warm heartbeat and a deep sympathy for human needs, human joys and sorrows, which comes to the surface in a real crisis. We trust that Cody, Wyoming, will be as enthusiastic about supporting its pastor and his wife in reasonable comfort as it was in promoting the wedding.

MISSIONARY institutes and exhibitions, such as have recently been held by the Church people of Fall

### Missionary Institutes in New England

River and Hartford, are a most encouraging sign of the times. They represent a deliberate and well planned effort to bring the facts of the Church's Mission, not only on its aggressive, but on its administrative side, home to the rank and file of the parishes, and to do this by ocular demonstration rather than by exhortation. One of the most interesting features of the Fall River institute was a supposed meeting of the General Board of Missions. Men of the different parishes served as members and officers of the Board, and as missionary bishops and others, coming to tell their story and asking for larger appropriations. A touch of reality was given to the occasion by putting in the hands of the participants abstracts of actual minutes of the board meetings. The questions



discussed, therefore, were not simply academic and imaginary, but those with which the Board itself had been actually confronted. It is significant that when a local group of laymen put themselves constructively in the place of the Board of Missions, they voted for a policy of advance, involving enlarged appropriations, and, consequently, enlarged apportionments.

There cannot be too much of such careful consideration of the actual administration of the Church's Mission. We shall look to see these institutes bear fruit in enlarged offerings from the congregations of the cities in which they were held, and we are confident that we shall not be disappointed. In both of them the missionary spirit is already strong. In both of them the Church people desire to reach forward to larger things.

**T**HE worst forebodings concerning northern Japan have been fulfilled and a large area, including the

### The Famine in Japan

provinces of Fukushima, Miyagi, Iwate, Aomori and Hokkaido, is involved. In the report given out by an official it is stated that more than nine million people are in need of food. Following two years of scarcity the rice crop of last summer failed almost utterly, and the catch of fish, upon which a large number of people depend, was very small. A report from a missionary in Hokkaido says:

"Men are subsisting on straw, the bark of trees, unmatured daikon, acorns powdered and made into gruel, buckwheat chaff powdered and made into gruel by pouring hot water. Mothers living on such food have been unable to feed their babies, and have made a milk substitute for the babe out of the hulls of rice, which they beat into a powder and

mix with boiling water. The young men have left home in search of work, while the aged and the children are left behind to freeze and starve, unless outside relief is brought to them. The committee that went from Sapporo to examine the conditions in three of the worst villages found one woman out of fifteen who was able to nurse her infant. Dempun, a starch used by confectioners, is made out of Irish potatoes. When the starch is taken from the potato very little nourishment is left in the dregs; still, one of the delicacies of the famine district is a dumpling made out of straw and this dempun dregs. To flavor, and the food certainly needs flavoring, brine of last year's pickles is used, while the dregs of the daikon pickle, *takuan no nuka*, is a delicacy."

As might be expected, their weakened powers of resistance make the people fall an easy prey to the diseases which follow in the wake of famine. Our missionary, the Rev. Mr. Ambler, tells of an epidemic of typhoid among the people under his care. It is difficult to form an accurate estimate of the amount of relief which will be needed, but it is safe to say that whatever is contributed will fall short of the amount sufficient to tide these people over until the summer season. The Japanese government has appropriated 6,000,000 yen, and funds and supplies are being raised among the business men of Japan. The foreign community and the missionaries are hard at work, but recognizing how inadequate all their efforts are likely to be, a publicity committee, representing all the missions, has been formed to convey to the outside world the appeal of these suffering people.

Those who would help to save must act promptly. Contributions may be sent through the treasurer of the Board, Mr. George Gordon King, 281 Fourth Avenue, New York.



# THE MISSIONARY OUTLOOK

*By the President of the Board*

AS the time approaches when new budgets must be prepared, reports of the Church's work of extension are being received from all its missions. It would be good for the Church where it is established if these could be read by all the people. Nothing would help them more to understand how great and how real are the blessings they have been able to impart to their less fortunate brethren. Nothing could make them realize more definitely their own and their children's good fortune in having their lot cast where the ministrations of the Church may be had.

The year has been singularly free from those anxieties and reverses which sometimes mightily increase the burdens of those who do the Church's work. Their efforts to bless the people have been abundantly fruitful. The churches have been full of people eager to hear. The schools have been unable to receive all who desire to learn. The hospitals have been able increasingly to demonstrate, after a fashion that all can understand, the Loving Mercy that has come to seek and to save that which was lost.

To those who believe that the Word of God became incarnate that all men may see the salvation of our God, these reports come to confirm their faith. In every place where the Son of Man has been lifted up from the earth men have been drawn unto Him.

At the same time in every quarter of the Church at home there are tokens that the attitude of the Church toward this work is surely if slowly becoming more intelligent. By their works men are showing that they begin to realize the Church's strength must be developed to the end that its borders may be extended. It seems to be better understood that the spiritual health of the congregation is to be measured by the help it has rendered in this service. More frequently is the confession heard that the Kingdom of God cannot be established until all men have been shewed the Revelation of the Father.

Indeed, if the work to be done was fixed as to its limits, and if there were no such thing as an ever-receding horizon, there would be only cause for thanksgiving as one contemplates the missionary outlook.

However, other elements must be taken into consideration, since the growth of the Kingdom is not of a sort with building a house. It is rather the development of a human life, where health and normal growth are expressed in ever-increasing demands upon the parents'



care and solicitude. Even though work that was dependent becomes self-sustaining, this but means that other needs have found expression and must be provided for. The successful efforts of devoted men and women make active faculties that were dormant. Thus every year adds new obligations, just because the Body that our Lord created and sent to show the Father to His redeemed ones is constantly growing.

The outlook requires, therefore, not only that the fruits of labor be considered, but the Church's resources also, for if the resources are inadequate the Church might well be at a loss, since the event would indicate that while our Lord has laid a task upon us, He has not supplied us with the means for its performance. To state the case is to show it ought to be unthinkable. Happily the conditions show that He has been faithful in this also. Since the General Convention in 1910 the number of communicants in the Church has increased 7 per cent.; its offerings have increased 7.75 per cent. During the same period the proportion of its income which it devotes to the work of extension for which the General Church is responsible has increased from 5.5 per cent. in 1910 to 6 per cent. in 1913; showing that the Church's strength has outrun its response to the demands made upon it in this service.

Again there would be only cause for congratulation if this were the end of the story; but if the veil were drawn aside so that even a glimpse might be had of the opportunities lost for diffusing the light; of the failure to bring the Truth to those pleading for it; of the multitudes left to wander who might have been shepherded; of the turning back of victorious men and women from the fruits of their victories; instead of congratulating itself, the whole Church would turn to fasting and prayers for pardon because of what it has withheld. There can be no question that the offerings for its work of extension should at least keep pace with its increase in strength, even though the time may be yet far away when the Church will emulate the devotion of the royal family in Japan, who refused to wear rich attire while their country was at war.

But even so, the outlook is full of promise and of blessings waiting on the Church's endeavor. Indeed, so real are the tokens that the Church's Head is waiting to bless mightily its undertakings that we dare not fail to do our utmost, lest He find us unfaithful. The counsel of prudence as well as of devotion requires that the congregations throughout the land give themselves to prayers and intercessions and giving of thanks for all men, lest the heavenly vision fade from their view; that they may be very zealous to make available all the resources God has given them for this service; that each one may be found faithful as a steward. What has been done already is practical demonstration that with carefulness there need be no lack. If we are zealous for our Lord's honor we shall see Him have His heart's desire.



# THE CAMPAIGN AND THE COMMISSARIAT

BEING A BRIEF STATEMENT OF THE WHY, WHERE  
AND HOW OF THE CHURCH'S GENERAL MISSIONARY WORK.

OUR Lord asked His followers to make His Message of Life and Love known to all nations. The

## World Conquest

The Church of the early days entered loyalty upon this world task. That is why the United States is a Christian nation. Only where our Lord has been adequately made known do we find enlightenment and liberty, confidence in commercial relations, reverence for human life, regard for women and children and the security of homes. Mr. James A. Froude has said: "All that we call modern civilization . . . is the visible expression of the transforming power of the Gospel."

## Why a Board of Missions?

In order that the zeal and the power of the Church today may be most effectively developed, organized and applied for the work of Church extension, the General Convention has created a Board of Missions. It is made up of 17 bishops, 16 other clergymen, and 17 laymen. They represent the Church in every section of the country and every individual member of the Church. The chief duties of the Board of Missions are: (1) To keep the Church informed of the progress and needs of The Mission. (2) To secure and support missionaries. (3) To secure and distribute the necessary funds. (4) To counsel with the bishops as the Church's appointed leaders in the field.

## Where the Work Is Done

The field of the Church's general extension work in the home land stretches from the Atlantic to the Pacific and from Canada to the Gulf,

in 20 missionary districts and 38 dioceses. About 1,400 missionaries are at their posts in schools and hospitals and churches, among the Indians, the Eskimos, and the Negroes, the mountaineers of the South, and the ranchers and miners of the West.

Then there are the advance pickets in Alaska, Africa and Brazil; in Cuba, Porto Rico and Mexico; in the Philippines and the Hawaiian Islands, China and Japan. Thirteen bishops in these distant lands direct the movements of about 300 clergymen, doctors, teachers and nurses, and 1,000 native helpers. On the great rivers of China, amid the winter fastnesses of Alaska, in the tropic heat of Africa and the Philippines—here one alone, there two or three—are scattered the men and women who carry in their hands the future of the Church, whose faithfulness and effectiveness will determine her progress in days to come.

For the support of these more than 2,700 workers at home and abroad, for the maintenance of hospitals, schools and churches, for the development and extension of the work the Church needs this year not less than \$1,550,000.

## How Is the Money to Be Provided?

The Board of Missions is obliged to make the appropriations for the missions more than a year in advance, in the expectation and hope that the amount it guarantees to the bishops will be given through it by the congregations all over the country.

In order that each congregation may know its minimum share in the support of The Mission, the General Convention has instructed the Board of Missions to divide the missionary bud-



get each year among the dioceses and districts. This is known as the Apportionment Plan.

Each diocese is asked to divide the amount assigned to it among the congregations, and each clergyman is asked to make known to his people the least amount they should give during the year that the missionary budget may be provided for.

### A Study in Figures

This table shows the obligations of the board (not including the existing deficit), the amounts it hopes to receive during the year September 1, 1913, to August 31, 1914, and the amounts it actually did receive in the year 1912-13:

#### LIABILITIES

Appropriations for the year Sept. 1, 1913 to Aug. 31, 1914 (exclusive of existing deficit)..... \$1,451,609

#### SOURCES OF INCOME

	Actually Asked for in 1913-14	received in 1912-13
1. From congregations, Sunday schools and branches of the Woman's auxiliary under the apportionment plan .....	\$1,307,384	\$1,019,087
2. From Woman's Auxiliary United Offering .....	100,000	85,454
3. From interest on invested funds .....	90,000	82,801
4. From miscellaneous items .....	6,000	6,161
	<u>\$1,503,384</u>	<u>\$1,193,503</u>

In 1912-13 the Board of Missions also received legacies amounting to \$140,000, to which no conditions were attached. They were used to help pay the appropriations. The amount available to meet the appropriations of last year was:

From sources above.....	\$1,193,503
From undesignated legacies.....	140,213
	<u>\$1,333,716</u>

The appropriations were \$1,333,377.

The deficit with which the year began was slightly reduced. It still stands at \$197,000. This is the accumulation of several years in which the income was less than the expenditure.

A deficit of \$197,000 means that about \$8,000 that might go into the work must be used this year to pay interest.

### The Use of Legacies

In future the Board wishes to use undesignated legacies for the purchase of property and the erection of buildings in the mission field. At its meeting in February, 1914, it voted that this year ten per cent. of the legacies should be used to equip work in the domestic missions.

### Why Do Appropriations and Apportionments Increase?

Because the work grows from year to year. Because of the success our representatives at home and abroad are winning. If the work were a failure the needs would decrease.

Bishop Atwood asks for increased help in caring for the scattered people in Arizona and the many sick folk who come to the State.

In four of our schools in the mountains of North Carolina 360 pupils are enrolled, but 1,000 want to come in.

The Indians of South Dakota are begging for a boarding school for their boys and are giving for it.

Bishop Spalding asks for men and means to extend and strengthen the Church work in Utah with its Mormon menace.

Bishop Thurston asks how, with only twelve clergy, he can possibly care adequately for all the work in a district of 30,000 square miles, having a population of 800,000.

Twelve years ago Idaho had 600 communicants. Now there are 2,500. Bishop Funsten asks for ten more clergymen to preach the Gospel among the Mormons, miners, lumber men, among the settlers on the irrigated



regions, among cowboys, sheep-herders and Indians.

In some fields abroad our missionaries have actually turned back those who wished to learn the Truth, because the staff was insufficient to instruct them properly.

The Board is frequently compelled to refuse permission to open new schools because it has not money to maintain them.

Nearly every hospital is overcrowded. Bishop Brent reports that St. Luke's, Manila, must be enlarged. Dr. Teusler is compelled to turn people away from St. Luke's, Tokyo.

These are some of the reasons why appropriations and apportionments must increase. Are they good reasons? Do they represent the Will of God for the world? Do they place a personal obligation upon each of us?

### Hopeful Signs

There are many of them. Here are figures showing how the income to

meet the appropriations made by the Board of Missions has grown in twenty years:

In 1894 .....	\$455,930
In 1904 .....	675,978
In 1913 .....	1,333,716

South Dakota and West Texas have asked for larger apportionments.

Last year 33 missionary districts and dioceses gave the full apportionment or more. The number of congregations doing the same was 2,737, a larger number than ever before. Twelve years ago only 754 congregations gave the amount of their apportionment.

Every year some congregations in the mission fields become entirely self-supporting. The money heretofore used to help them goes into new work.

Congregations in China, Japan, Philippines, Africa, Brazil, Mexico and

every other mission field abroad are sending offerings each year to help the Church in its work in this country.

Forty-two years ago, Bishop Wells of Spokane, then a young missionary, the first in Eastern Washington, found six communicants in all that region. Now there are more than 3,000. Then there were no clergymen but himself, no churches, rectories, schools or other buildings. Now there are twenty clergy, forty-three congregations, numerous churches and rectories, three boarding schools and a hospital with 100 beds.

### The Present Situation

At present the Board is facing a serious financial situation. If the full apportionment of \$1,307,000 is given, the appropriations for the year can be met in full, although the existing deficit of \$197,000 would not be wiped out.

But last year the offerings from congregations, individuals, Sunday schools and the Woman's Auxiliary failed to meet the apportionment by \$294,000. Unless immediate and vigorous efforts are made by congregations, individuals and organizations to give more largely, there is danger that the missionary year will close on August 31st with a crushing deficit of fully \$300,000.

Messages come from some congregations that the whole or a part of the Easter offering will be given to aid the Church in making known the message of life revealed in the resurrection of our Lord. The Board asks every member of every congregation where this plan is not to be followed to make a gift during Eastertide as a personal thank-offering.

All such gifts to aid the Board in meeting its appropriations will count upon the apportionment of the congregation and diocese.



# SOME FIGURES AND THEIR SIGNIFICANCE

*By the Treasurer of the Board*

**I**T is appropriate that the treasurer should speak first in figures and afterward try to show their significance at the present juncture:

The total appropriations at this date are.....	\$1,451,609.83
To this add the deficit of Sept. 1, 1913.....	197,294.42
Total amount required by Sept. 1, 1914.....	\$1,648,904.25
On the other hand we have an apportionment of \$1,307,000.00	
From interest on invested funds we expect to receive about .....	90,000.00
From the W. A. U. O. we expect.....	100,000.00
From miscellaneous sources.....	6,000.00
From undesignated legacies, probably.....	100,000.00
	\$1,603,000.00
Leaving a possible deficit of.....	\$45,904.25

Could these receipts be depended upon there would be no need for further words. But as yet the apportionment never has been met, and here lies the difficulty. Last year the contributions to the apportionment were:

From the Sunday Schools.....	\$175,734.71
From the woman's auxiliary and the junior auxiliary..	112,420.73
From parishes .....	645,635.41
From individuals.....	85,296.20

Making a total of.....\$1,019,087.05

This is a splendid sum, but when we think of it as the means of opening the gates of all hearts, so that the King of Glory may enter in and possess them, we hesitate at being over-elated, especially so when we remember that the apportionment fell short of being met by nearly \$300,000. For 1,278 parishes and missions made no contributions last year; and of the 5,888 which did contribute but 2,737 completed their quota. Also for this present half-year the contributions to the apportionment are \$29,000 less than for the same period a year ago.

We love to think of that last day when the disciples, by appointment, met Jesus on the mountain, when and where He gave them His commission: "All power is given unto me in heaven and in earth." There was no limitation, no qualification,—simply "All power,—go ye, and teach all nations—lo, I am with you alway."

Were ever such words pronounced by mortal? Through the trials of His life, through the scepticism of wicked men, through the heart-breaks of denial, and through the pains of a cruel cross the Blessed Lord had passed triumphant. And now, lo, the gates of heaven were open to receive Him, and He ascended to His own.

Oh! nobly and bravely has the Church followed His leadership. And now that the victory is in sight, shall we not pray to the Father to fill our hearts with even greater understanding, and strengthen our hands for more loyal and joyous service.



## AIMS AND ACHIEVEMENTS OF "THE APPORTIONMENT"

IT is now twelve years since what is known as the Apportionment Plan was adopted in connection with our missionary work. Previous to that time, although the Church commissioned the Board to carry on the world-wide work of Church extension, no definite means had been provided for securing the resources necessary for the prosecution of the campaign. Everything depended upon voluntary offerings. Urgency was of course employed to arouse and stimulate the giving of aid, but only a small portion of the congregations felt any real responsibility for helping to finance the Church's enterprise.

At the General Convention of 1901, held in San Francisco, Bishop Brewer of Montana urged and secured the passage of a resolution authorizing the Board to issue an apportionment to the dioceses. Thus for the first time a definite and concrete obligation could be pressed upon the individual parish or mission, in order that the work entrusted to the Board might be realized as a responsibility shared by each and every part and portion of the Church.

The apportionment is not a tax; neither is it an assessment. It differs from a tax in that there is no legal means of enforcing it. It differs from an assessment in that those who fail to pay it are not deprived of any privilege which they would otherwise enjoy, except the supreme pleasure of having given unselfish aid. Expressed in a single statement, the aim of the apportionment is to indicate the ratio in which the Church looks for the aid of her several diocesan units for the prosecution of a common task. It never represents the utmost duty and privilege of the dioceses.

### *The Method of the Apportionment*

The apportionment is made upon a mathematical basis. From the diocesan journals the receipts of each diocese for the preceding five years are ascertained. An average is struck, and upon this the apportionment is based. Dioceses and districts throughout the country are divided into eight classes according to their financial strength or weakness. A diocese with a million-dollar income is asked for a larger percentage than one which has only fifty thousand dollars, but all dioceses of like financial strength are treated alike. The total amount apportioned is that estimated as necessary for carrying on the work.

When the various apportionments have been determined upon, each is indicated to its diocesan authorities, who in turn, by some equitable means, divide the total amount asked from the diocese among the several parishes and missions thereof, and notify the clergy and congregations accordingly. In some congregations a third step is taken, and the apportionment idea carried to its logical conclusion by levying an individual apportionment upon the separate members of the parish according to their several abilities.

### *Achievements of the Apportionment*

When the apportionment plan was adopted the contributions to the Board of Missions toward the appropriation, from parishes, individuals, Sunday Schools and the Woman's Auxiliary were \$375,940.46. Last year the amount given under the apportionment from the same sources was \$1,019,087.05. The accompanying table shows the rate of increase, which



will be seen to have been very large during the first years after the plan was in operation. As more and more dioceses and congregations have co-operated the ratio of increase was not so great, but there has been always a steady growth in this matter.

Year	Parishes Contributing	Total Offerings
1900-1	4075	\$375,940.46
1901-2	4866	482,100.48
1902-3	5150	553,833.45
1903-4	5117	601,812.85
1904-5	5125	659,588.65
1905-6	5168	696,579.62
1906-7	5156	677,579.20
1907-8	5151	681,050.21
1908-9	5622	795,811.53
1909-10	5788	813,017.88
1910-11	5782	934,645.71
1911-12	5742	1,010,944.57
1912-13	5888	1,019,087.05

We present also another table showing the proportionate results of giving toward the apportionment last year by the dioceses and districts embraced within the eight provinces, in the order of their gifts. In each case the percentage whereby the rank is determined is obtained by dividing the total apportionment asked by the amount given:

*Paid Full Apportionment or More*

(1) Alaska, 2.26%; (2) West Texas, 1.53%; (3) South Dakota, 1.43%; (4) East Carolina, 1.34%; (5) North Texas, 1.31%; (6) Eastern Oklahoma, 1.22%; (7) North Dakota, 1.20%; (8) San Joaquin, 1.18%; (9) South Carolina, 1.14%; (10) Idaho, 1.12%; (11) Texas, 1.12%; (12) Nevada, 1.11%; (13) Virginia, 1.09%; (14) Western Colorado, 1.07%; (15) North Carolina, 1.07%; (16) Arizona, 1.07%; (17) West Virginia, 1.07%; (18) New Mexico, 1.06%; (19) Salina, 1.06%; (20) Massachusetts, 1.04%; (21) Rhode Island, 1.04%; (22) Maine, 1.04%; (23) Western Massachusetts, 1.04%; (24) Florida, 1.03%; (25) Montana, 1.03%; (26) Utah, 1.01%; (27) Kentucky, 1.00%; (28) Pennsylvania, 1.00%.

*Paid One Hundred to Ninety Per Cent*

(29) Southern Florida; (30) Oregon; (31) Wyoming; (32) Newark.

*Paid Ninety to Eighty Per Cent*

(33) Quincy; (34) Western Nebraska; (35) Lexington; (36) Asheville; (37) Washington; (38) Bethlehem; (39) New Jersey; (40) Michigan; (41) Vermont; (42) Southern Virginia; (43) Missouri; (44) New Hampshire.

*Paid Eighty to Seventy Per Cent*

(45) Maryland; (46) Spokane; (47) Indianapolis; (48) Connecticut; (49) Dallas; (50) Delaware; (51) Southern Ohio; (52) Western New York; (53) Kansas; (54) California; (55) Easton; (56) New York; (57) Western Michigan; (58) Duluth; (59) Central New York; (60) Georgia.

*Paid Seventy to Sixty Per Cent*

(61) Oklahoma; (62) Minnesota; (63) Erie; (64) Atlanta; (65) Louisiana; (66) Sacramento; (67) Los Angeles; (68) Eastern Oregon.

*Paid Sixty to Fifty Per Cent*

(69) West Missouri; (70) Arkansas; (71) Ohio; (72) Harrisburg; (73) Mississippi; (74) Tennessee; (75) Olympia; (76) Albany; (77) Michigan City; (78) Marquette; (79) Pittsburgh.

*Paid Fifty to Forty Per Cent*

(80) Nebraska; (81) Springfield; (82) Alabama; (83) Chicago; (84) Long Island; (85) Fond du Lac.

*Paid Forty to Thirty Per Cent*

(86) Milwaukee; (87) Iowa; (88) Colorado.

*Difficulties of the Apportionment*

No system of finance is free from difficulty, least of all one which depends upon the good will of those from whom support must be received. The apportionment plan is often misapprehended. Rectors and congregations sometimes complain that "the Board of Missions has increased our apportionment this year by \$——." They do not realize that the Board makes no apportionment to congregations, but only to dioceses; if there are inequalities as between the several con-

gregations in a diocese, relief must be sought from the local authorities.

A second difficulty is that the apportionment may easily be taken as a goal to be reached, rather than a minimum to be exceeded. Parishes and dioceses congratulate themselves on having "paid the apportionment *in full*"—which exclamation really means, "I have accomplished the very least which I could decently do and still pretend to be carrying my share of the load."

A third, and the greatest difficulty of the apportionment, is that it often fails to apportion. While purporting and desiring to distribute the burden equally, it can only do so on paper, and back its effort by moral suasion and earnest appeal. Unless the apportionment is cordially accepted by the dioceses, and an adequate effort made to meet it, its purpose is in a measure defeated. As a matter of fact the apportionment has never been met by the Church as a whole. Many dioceses

have never even once in the last twelve years come up to this minimum. The total receipts of the apportionment last year were short of the amount asked by \$294,000. Had it been met there would have been no deficit. Many dioceses are supporting the Board whole-heartedly and generously, and are doing better than meeting their apportionment, but their good work is neutralized by the inertia of others.

The time has come when the whole Church ought to understand what the apportionment means, and when no diocese should be willing to let others carry its burden; or, may we not better say, permit others to exercise the privilege which it has denied to itself.

In these strenuous days we hear much of slogans. If it is compatible with our traditional dignity to adopt one, the slogan this year should be: "The whole apportionment from the whole Church!"

We can do it, and we will!

## OURSelves AND OTHERS

THE offerings from living donors under the Apportionment Plan last year amounted to \$1,019,087 (see table on page 262). This is an average of just about \$1 a year for each of our 1,000,000 communicants. Less than two cents a week for the extension of the Church at home and abroad.

These same communicants gave an average of \$17 last year to provide their own religious privileges and to support various parochial and diocessan enterprises.

For ourselves and our own neigh-

borhoods \$17 a year. For others, \$1 a year.

We are failing to reach the consciences of our people. Not all of us use automobiles, but let those who do compare the weekly cost of maintaining one car with their weekly missionary offerings. Most of us are enjoying many comforts and luxuries; let us compare what we spend weekly for these with our weekly missionary gifts.

If we do this honestly, will not the result be many gifts of hundreds and thousands of dollars?

This portion  
for the  
evangelization  
of the World

This Portion for Ourselves and Our Neighborhood

OUR TOTAL GIFTS



# THE SANCTUARY OF MISSIONS

## THE EARTHLY VESTURE

IN haste the Shepherds ran to Bethlehem,  
And in the rock-hewn stable viewed the Sign,  
A Babe in waddling-clothes—of Whom to them  
The Angel said, "This is the Man Divine."  
How it could be they did not know;  
But worshipped, certain it was so.

In haste Apostles to the Garden ran,  
Whose rock-hewn tomb proclaimed a message clear;  
The folded grave-clothes whisper, while they scan,  
"Free from mortality, He is not here."  
How it could be they did not know;  
But joyously confessed it so.

We, too, on Christmas and on Easter morn,  
In haste of faith and hope and love may press,  
And find Him,—in our human nature born,  
But Victor over all its unsuccess,—  
No more in swaddling or in shrouding dress.  
How it can be we may not know;  
But only live since it is so.

—Cameron Mann.

IT is a blind and foolish understatement to say that Missions are Christian. The real truth is the reverse: Christianity is Mission. The Coming of God's Kingdom in all the world is not a side issue, but the one and only aim. It is the exhaustive meaning of the Gospel. It is the sole purpose of every gift of Grace. The Apportionment brings us sharply to account. No warmth of passing feeling, no sudden generosity in answer to a strong appeal, no impulse to what is vaguely called "voluntary giving," will do. It is a question and a test of life; of life as a whole, in its main current, in its steady habit. The ugly little perforated envelopes come to bless, but equally to warn. They offer a ready opportunity of reasonable, holy and living sacrifice. They knit our mission into our worship. They foster our fruitfulness. On the other hand, to refuse them is to refuse the test of our Lord. To leave them empty of our money is to run the risk of leaving ourselves empty of His Spirit.—*Bishop Rhinelander.*

## THANKSGIVINGS

"WE thank Thee"—  
For the good example of thy servant John Scarborough, late Bishop of New Jersey.

For the opportunities and responsibilities vouchsafed to us as fellow-workers with thee in the progress of thy Kingdom.

For the vision of what thy Church may do among the kindreds and peoples of the earth. (Page 265.)

For the faithfulness, zeal and consecration with which our domestic missionaries are carrying the Message. (Page 267.)

For the Big Sisters in China who are helping to build the future womanhood of that nation. (Page 285.)

## INTERCESSIONS

"WE pray Thee"—  
That every diocese, parish and individual may realize the serious obligation of at least meeting the apportionment during this present year.

That the clergy may be stirred to the more effective preaching of the Mission of thy Church. (Page 271.)

That Bishop Brent and his helpers may be strengthened and sustained in their work among the Mohammedan Moros. (Page 274.)

That the schools of thy Church in China may find abundant blessing. (Page 277.)

## PRAYER FOR GENEROSITY

O HEAVENLY FATHER, who openest thine hand and fillest all things living with plenteousness; May thy children glorify thy Holy Name in word and deed, and may a grateful sense of thy mercy and pity move us to love thee more truly, and to offer more generously for the services of thy Kingdom the earthly treasures which thou has committed to our hands; through Jesus Christ our Lord. Amen.



THE PLACE OF THE VISION

## A VISION

*By the Reverend Arthur R. Gray*

*"Brightest and best of the sons of the morning,  
Dawn on our darkness and lend us thine aid.  
Star of the East, the horizon adorning,  
Guide where our infant Redeemer is laid."*

THE words rang out loud and clear. I looked about me but could see no laggards. Every one of the two hundred school children was singing lustily. They looked as if they meant it—as if their youthful eyes were really fastened upon the eastern horizon, watching for the rising of the star of glorious portent—as if their feet were shod and their hearts supremely eager for the journey which should lead them, by the eastern road of vision, to the mercy seat on high.

It was the most inspiring sight I ever saw. It symbolized salvation. Schools and Sunday schools have I seen without number. Often have I heard "Brightest and best" sung with great volume. But never before had such a combination of voice and verse,

and race and face, as I saw on that Epiphany morning in the Cathedral at Honolulu, come within my experience. It was as if the antipodes at last had met; as if the fabled lion and lamb had lain down side by side; as if the barriers of race-hatred and antagonism at last had been blown away.

Just in front of me were the girls of the Priory school, clean of eye and dark of skin, representing the womanhood of the Orient. Here were native Hawaiians—rather more heavy of build, strange to say, than their sisters of colder climes; there was one from remote Samoa, and another from Manahiki, a thousand miles to the south of Oahu. Here was a child of China, high cheekboned and olive of skin, and there a little maiden from



the land of Shoguns and Torii. A girl from Pennsylvania sat on a bench beside another from California, and the land of the Morning Calm was not without its representatives.

Behind the girls of the Priory were the boys of Iolani, equally representative of varying creeds and colors, while across the aisle were the daughters of Americans and English—proud of their Anglo-Saxon lineage. Portuguese were there, too, descendants of people who in olden days were navigators of no mean daring; and Greeks, representatives of those who had given to Europe its culture and point of view.

Here they were, from the North, from the South, from the East and from the West, in a cathedral built by the English and now governed by Americans, standing before the altar of the Lord of Hosts, and singing as with one voice:

"Cold on His cradle the dew drops are shining,  
Low lies His head with the beasts of the stall.

Angels adore Him in slumber reclining,

Maker and Monarch and Saviour of all."

In the times which are to come, when all peoples shall have gathered upon the mountain of the Lord, shall we not see in full reality what in Honolulu Cathedral I saw in suggestion? As those children, representing all creeds and colors, gathered before the Altar of the Highest on that Epiphany morning, 1914, shall not, when the times of fulfilment are accomplished, all nations and peoples and languages and tongues, forgetting the sour differences which now divide them, gather about the sapphire throne and sing the songs of Paradise?

God grant that my vision may be vouchsafed to many, for only as men see this vision of universal fellowship

can they make headway toward The End. God grant that we may catch the spirit and pray for the times when, as the sand that is upon the seashore innumerable, the peoples of the earth may, as men of one blood, kneel about the Throne.

"That we on earth, with undiscording voice

May rightly answer that melodious noise;

As once we did, till disproportion'd sin

Jarr'd against nature's chime, and with harsh din

Broke the fair music that all creatures made

To their great Lord, whose love their motion sway'd

In perfect diapason, whilst they stood  
In first obedience, and their state of good.

O may we soon again renew that song,  
And keep in tune with Heaven, till God ere long

To his celestial concert us unite,

To live with him, and sing in endless morn of light!"

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Under date of January 12, 1914, the Rev. J. M. B. Gill, American Church Mission, Nan-king, sends the following:

WE held our first service in our new chapel on Christmas Day and had fine congregations, which have kept up ever since. We have now started a special afternoon service for the children in a Government Orphanage close by; there are over six hundred of them and we are taking about one hundred or more a Sunday. It is wonderful to think of having these children from a Government institution come under our instruction in this way. The head of the institution has been recently admitted as a catechumen in our mission, and it is through her that the children come. We are hoping that no one will raise an objection and stop this great opportunity of spreading the gospel which has come to us.



WHERE GRASSLAND STRETCHES TO THE FAR HORIZON

## ON THE SOUTH DAKOTA FRONTIER

*By the Rev. William Blair Roberts*

In no state of the Union have frontier conditions prevailed so continuously as in South Dakota. This is due not to any backwardness of that enterprising commonwealth, but to the fact that it embraces a larger area of Indian reservations than any other state. From time to time, owing to changed conditions and the government policy of absorbing the Indian into the general population, reservations are thrown open to white settlement, and we have again, over a limited area, the pioneer conditions which prevailed universally in the earlier days. But we also have in each instance the Church's new opportunity. It will be observed, however, that the Church's messenger does not now travel on foot or in the saddle, but by automobile, covering in this instance a territory as large as the state of Connecticut.

**I**T is not so easy a thing to be a Churchman in some of these western towns where the Church is weak and little known as it is in the cities and towns of the East, where the Church has lived and thrived for many years. There is a great temptation for many to forget the Church of their childhood and to stray away into other bodies for the sake of a Church home and the comfort and strength which membership in a well-established religious body in

their community gives them. As a result of these conditions, the Church loses many communicants yearly, and we frequently hear it said by people out here that their parents were Churchmen, but that they had moved to a town in the West, where there was no Episcopal Church, and had been brought up in some other body. I have met at least two ministers of other bodies who have told me that they were confirmed in the Church as boys, but wandered into other bodies



when they moved to towns in the West where the Church was not represented.

One of the problems which our western missionaries have to face is how to prevent this yearly loss, and to hold to the Church those who have received Holy Baptism and the rite of Confirmation at her hands. It is a problem which we in the missionary district of South Dakota are striving to solve. Practically every clergyman in this district is doing something to solve it.

It may interest some of our Church people to take a little journey with one of these western missionaries and visit with him a few of their scattered brethren in Christ.

Let us take that journey with the missionary who has his headquarters at Dallas, S. D. This missionary has a field almost as large as the diocese of Connecticut. Dallas was the first home of the Church among the white people in this Rosebud country, which was formerly a part of the great Rosebud Indian Reservation. Active work was started here six years ago when the town was but a little over a year old. Here we now have a well-organized congregation which has built a church, guild house and rectory, all of which are entirely paid for.

It is Sunday morning. We begin the day with a celebration of the Holy Communion at 8 o'clock; then, at 10 o'clock we go to Sunday-school and see forty-five children and teachers. Not many of these children were brought up in the Church. Most of them never heard of the Church until they came to Dallas. Since coming to

our Sunday school many of them have been baptized and some are now preparing for confirmation. One girl who belonged to the school moved to a claim many miles from Dallas. Before she left she was baptized. We continued to send her the Sunday-school paper, which served to keep up her interest in the Church. A few weeks ago the missionary received a letter from her in which she said that she wished to be confirmed in the Church. She could not come to Dallas to be prepared, and she asked that some books be sent to her so that she might prepare herself. So, away off on that farm, this little girl is studying, with nothing but her newly-formed love for the Church to inspire her, and in a few months she is to be confirmed. Another girl, who used to come six miles every Sunday to attend Sunday-school, moved to a farm forty-five miles away. She, too, learned to love the Church, and before she left asked for books that she might prepare herself for confirmation. Who knows how much good these two simple, loyal girls may do in their homes so far from Church centers?

About Christmas time the missionary received a letter from a little girl who attended the Sunday-school in Dallas before she moved away. The letter contained fifty cents which the child had been saving for many months and which she wished should be placed in the Sunday-school offering. The family is poor, and the child said that she and her sisters had saved a dollar, but they had to use fifty cents for medicine, and she was now sending the rest of the dollar so that they would not spend any more of it. We sing about "Holy offerings, rich and rare." It seemed, when this offering came, that it was one of the richest and rarest.

Immediately after Sunday-school we have Morning Prayer. The attendance is not always large; but the worship is hearty. After service we eat



*Our Little Church in Winner*



A TYPICAL SOUTH DAKOTA TOWN

a hurried meal, hardly worthy to be called a dinner, and then take our automobile, which the bishop has kindly supplied to the missionary, and drive to Colome, a distance of twelve miles. Here we have no church building, so we worship in the small office of one of our communicants, on a side street near the center of the town. We use a table for an altar, camp-chairs for pews, and a little folding organ to lead the singing. This mission was started five years ago with none but Seventh-Day Adventists in attendance. There were but two buildings in the town then. Now the town is a flourishing trade center, and we have a small body of devoted communicants who have already purchased lots and are planning to build a small chapel.

After this service we drive over the prairies, fifteen miles, to Winner. This is a flourishing mission, with church, guild house, small rectory and hospital—all paid for. We have Evening Prayer and sermon at five o'clock. There is a good congregation, and the services are very reverent and hearty. Most of these people have been confirmed since they came to Winner. After this service we have an hour for supper; then we set forth again. Our way is now northwest fifteen miles to

Witten, an inland town, where there is not a Churchman; but we have a chapel there, and the people desire the Church services. At eight o'clock we have Evening Prayer with a short sermon. Some day, by God's grace, this will be a stronghold for the Church. We are but planting the seed now. Evening service over, we return to Winner and spend the night in the little rectory there.

The next morning we are up and on the road again, this time to Carter, a small town eighteen miles west. We have two communicants in town and two more on a farm several miles out. Here, in a little room above a bank building, we hold a celebration of the Holy Communion for these faithful Church people. The surroundings are not churchly; but there is as much reverence as can be found in the more beautiful churches in the East. From Carter we return forty-five miles over the prairies to Dallas. Only twice on that forty-five mile drive do we see a tree or shrub of any kind.

The next morning we are up bright and early; for to-day we go to the other end of the "parish." Fairfax, forty-five miles away, is our destination; a private house is our church; a parlor table, sometimes a piano bench,



is our altar. Three or four loyal communicants of the Church are our congregation. Here again we celebrate the Holy Communion. Many years ago these people came to Fairfax. For fifteen years they did not hear the Prayer Book service nor receive the Holy Communion. Some had joined other churches; but now they have returned to their old Church-home, and once each month they assemble with the missionary to partake of "these holy Mysteries" and to receive the Church's blessing. In spite of the mission being so small, several have been confirmed here, and others have been baptized. These have moved to other towns now, but all are active communicants in churches elsewhere.

Another day we start out from Dallas, this time going to Herrick, where we have but two communicants; but the private house of one of our people is opened to us, and here again we have a celebration of the Holy Communion in the parlor. This time we have a bookcase for an altar. It is more convenient than anything else, and after all, the services of the Church are beautiful and impressive and helpful, no matter what the furnishings may be. That is what we believe out here. In this mission of two communicants we have one candidate preparing for confirmation and a child soon to be baptized. Did not the missionary visit this place, these people would be denied these blessings.

From Herrick we drive to a farm house a few miles from town. Here is a family of twelve. The parents came from Pennsylvania. The father is an educated man, with a library which would make a stranger open his eyes in wonder. Five children of this family have been confirmed since they came to South Dakota. We hold service in the living room of this home; the dining table is our altar, chairs scattered about the room are the pews. A linen cloth is laid on one end of the table, a small wooden cross which the

missionary carries about with him proclaims the sacred purpose for which the table is now to be used. A cook stove on which part of the dinner is preparing, a cream separator, a kitchen cabinet with all kinds of dishes and pans on it, and other articles of household use are about the room. It all seems crude, until we look at the congregation; then all seems beautiful. There the father and mother kneel, and beside them kneel their ten children—not on cushions nor leaning against a comfortable pew, but on the hard wood floor. Each has a Prayer Book and each is following the service reverently and intently; each joins audibly in the responses. Far from their Pennsylvania home, amid their humble surroundings on a farm in South Dakota, these devoted brethren of ours are still enabled to receive the Bread of Life.

Had we time we would go to other towns and join in like services—to Gregory, to Burke, to Ponca Creek, where there is an Indian chapel which the missionary visits once a month; to a lonely claim out in Tripp county where are three communicants from a large parish in Omaha, and to other small places. And you ask, "Does all this effort pay? There are so few communicants." We think it does. Our Lord bade us minister to "all creation." Just because these people live in out-of-the-way places, shall they be denied the Church's food and the Church's blessing? Not a white communicant of the Church in this Rosebud country has been lost to the Church since our missionary has been here, and, by God's help, not a communicant will be lost.

THE Brazil mission has suffered a serious loss in the death of the Rev. Miguel Barcellos da Cunha. He came into the Church's ministry through the Rev. John G. Meem and has recently been associated with him at the Church of the Redeemer, Rio de Janeiro.

# THE MISSIONARY SERMON FROM THE LAYMAN'S POINT OF VIEW

By James A. Waterworth

**O**F all sermons, the missionary sermon possesses the highest possibilities of influence, because it deals with the actual processes of building up the Kingdom of God. The preacher commands all the resources of human appeal, to enthusiasm as well as to hard business instinct, to vision as well as to practical detail, to faith and funds alike. The interest does not slacken; the structure grows under our eyes as he speaks; hope stands at his right hand and visible results are beside him.

The dynamic of the missionary sermon is, first of all, the moral earnestness and conviction of the preacher. He has a message. He must be convinced of its value, he must have faith in its truth and sufficiency, he must be true himself, and he must speak out boldly and with authority. Men, as a rule, respond to this kind of preaching. They are hungry, even if they do not show it, for moral and spiritual leadership. They rather like being forced into enthusiasm; and, except for a certain humorous enjoyment of the audacious and *risqué* in human speech (which you cannot overcome in Americans), they have little use for the charlatan or the opportunist in the pulpit.

We have the subject of the missionary sermon, have we the preacher? I take it this Church does not lack men, and never will lack men of vision, men who will bring the dynamic of moral earnestness and conviction to the missionary sermon, and such a sermon will never lack hearers.

The age is ready for the missionary message. I trust you will not call me over-credulous when I say that this is a missionary age. Think a moment: Is not the burden on the heart and life of this age a real mis-

sionary burden? Is it not the growing sense of the brotherhood of man, the pain and unrest of the new sense of responsibility for our fellowman? Is not a great part of our time and thought and effort taken up with problems of the poor and the sick, the ignorant, the defective and delinquent of our brethren? Do we not weary ourselves trying to settle the rights and duties of capital and labor, trying to cast the protection of the law around the workman as he toils in mines and factories and on the road, to find a panacea for poverty, an antiseptic for class hatred, some humane and yet effective method with delinquents, some remedy for social inequalities and injustice? This sense of human brotherhood has even gone so far as to make wide breaches in the barriers of nationality, and to make men ready to believe that God has made of one blood all nations of men for to dwell upon the face of the whole earth. The nation has, in fact, become one great volunteer missionary society—after a fashion. We have our Red Cross Society looking after the victims of war and famine and pestilence and flood, in every country of the world. We have our peace congress to arbitrate disputes of nations and abolish war. We have our associations of charities and corrections to mitigate the cruelties and ineffectiveness of our penal system. We have our economic associations planning more equitable distribution of wealth and the abolition of poverty. We have our municipal and civic leagues to find remedies for the abuses of our municipal governments, working for the protection of the poor, for better health conditions, for more ample provision for public recreation, for better and prompter care of the sick. We have volunteer asso-



ciations for the remedy of every evil that our selfishness has brought upon our weaker brethren, both at home and abroad, and we respond with alacrity to every appeal of suffering humanity irrespective of race or place.

The atmosphere is charged with missionary spirit, even if it be a materialistic spirit, and its results one-sided, incomplete and unsatisfactory. It is the Church's place to spiritualize this spirit of the age and to turn it to account, and, given the moral earnestness on our part, this age will listen to the missionary sermon.

It is difficult to understand how any man of our communion, preaching or speaking on the mission field of the world and our Church's share in the work, can escape a certain spiritual exaltation and enthusiasm.

The work is so imperial, the opportunity so magnificent, that to be permitted even to touch its skirts is an honor. It is superhuman in plan and detail. We are assigned a share in changing the ideals, the outlook, the aspirations, the lives of whole peoples, and influencing and shaping the destinies of nations. This is a work too big for man or angel; it must be done by the Spirit of God working in and through His Church.

The missionary sermon, from a layman's point of view, should be an exposition of the mission policy of the Church, it should be a statement of the facts of the work, it should furnish appropriate expression for the enthusiasm of the work, and it should be a summons to every member of the Church to join in the work.

The layman likes facts, the missionary sermon should give him facts. There is no trouble in making the facts interesting; they *are* interesting, let them speak for themselves. Take our China mission, for instance. The facts of the mission read like a medieval romance. They are a story of knightly ideals, knightly adventure

and knightly achievement that make Galahad's quest of the Holy Grail but a sentimental commonplace. Think of the invasion of a country of 400,000,000 of people by a little band of men and women, pledged to exile, hardship, persecution, death, to win the land for Christ. Follow the little army on its march up the Yangtse river, the establishment of its camps at Shanghai, Nanking, Hankow, Wuchang; its evangelistic plants, its medical and surgical plants, its educational plants, its battles with ignorance, prejudice, race hatred, idolatry; its conquests over vice, disease, pain; its gradual winning of respect, admiration, love. No tale in all history, romance or song excels this adventure of Christian missions in idealism, self-consecration, heroism, success. And it is all real, the achievement of nineteenth century every-day men and women. Who dares to say chivalry and romance are dead? Let the missionary sermon tell the people all about it—with enthusiasm and eloquence.

Tell the people the results. This China mission has made the principles and practices of Christianity and the love of its Founder, controlling factors in the lives of tens of thousands of Chinese men and women and children. It has educated men who have become the clergy, physicians, lawyers and statesmen of the new republic. It has furnished men who have brought the fundamental principles of morality and justice to the support of the nation, and have lent a steadying hand to the formation of government in times of revolution and civil war. As far as human judgment can observe, Christian missions are making it possible to admit 400,000,000 of human beings into the family of nations without the horrors of an earth-wide war.

This is a matter for the missionary sermon; tell it to the people.

What can be done with regard to

China applies also to our mission in the Philippines, which is helping to prepare another nation for self-government; in Porto Rico, Cuba and Brazil, where the purer morality of our religion is working a social reformation. The missionary sermon should also give space to waken our people to the urgent necessity of a vigorous mission among our own colored citizens. We can no more tolerate an ignorant and dissocialized race among us than we could tolerate a slave race. It is up to the Christian Church to prepare the Negro for enjoying a sober, happy and useful citizenship in the midst of the white nation into which his and our destiny has cast him. Tell the people about the colored missions.

The burden on the heart and life of the age is the sense of responsibility for our brother man. Christian missions are the reply to it; the missionary sermon is its voice.

It was the burden on the heart and life of the age that called forth that most sweet invitation, "Come unto Me all ye that labor and are heavy laden and I will give you rest. Take My yoke upon you, and learn of Me, for I am meek and lowly in heart; and ye shall find rest unto your souls." The missionary sermon must repeat the invitation.

## AS A SEA CAPTAIN SAW IT

AT a recent meeting in London on behalf of the Melanesian Mission, forever made famous by Bishop Coleridge Patteson, Capt. William Sinker, who has commanded a vessel in the southern seas for several years, said that while he had found many people in England keen and sympathetic towards the mission work of the Church, he was disappointed to find also much indifference and misrepresentation:

"The piffing things that are said are amazing to anyone who has seen these lion-hearted men and women doing their work for God. On my way to speak at a meeting I met a man who told me what an awful lot of harm the missionaries did to the native races; how the natives became thieves and liars and everything abominable you can think of. I listened to him for some time—though I felt inclined to do something quite different—then I said, 'What mission are you talking about?' 'Oh,' said the man, 'I don't know anything about it myself, but a 'friend of mine told me.' 'Well,' I said, 'your friend is a liar anyway.' (applause)—and before I finished with that man I had altered his convictions." (Applause.) "These things make you sick," he continued, "and you get people of the educated classes who say, 'I don't hold with missions'; but they will hold anything else they can get their hands on. I think it is about the limit when people talk like this who know nothing whatever about it. I would not be so emphatic if I had not seen it with my own eyes. You take only some of the unpleasant practices that the missionaries have banished from most of the Solomon Islands, cannibalism, head hunting, wife strangulation, infanticide and others. Why, you can tell a Christian native by the look on his face. He has lost the hunted look of the poor heathen whose existence was daily in jeopardy. And that, thank God, is due to these lion-hearted men and women who have sacrificed everything they hold dear in life to carry the Gospel to these people. \* \* \* I am a sailor, not a clergyman, but I hope you will allow me to tell you how valuable your prayers are to the missionaries. I have come to the conclusion that it is only because of their reliance upon prayer that the missionaries can go about their work as they do."





## THE NEW HOSPITAL AT ZAMBOANGA

THE new hospital which Bishop Brent has built among the Moros at Zamboanga was formally opened on the Feast of the Purification, February 2, in the presence of a number of representative citizens. Dr. Morton W. Baker has been placed in charge. The property is five acres in extent, and with its buildings and their equipment represents an outlay of \$15,000; \$6,000 of this sum was contributed by one unnamed person; Mrs. Leonard Wood, wife of General Wood, collected \$1,250 for the women's ward and operating room; about \$3,000 has been pledged and contributed locally. The nursing work in Zamboanga is being done by Filipina graduates of our hospital in Manila. They have demonstrated most effectively what Filipina nurses are capable of doing. We quote a part of the address made by Bishop Brent on the day of the opening. It expresses most admirably the whole scheme and purpose of medical missions:

"Five years have elapsed since we first started the movement which reaches its culmination to-day. There have been vexatious delays, but we can easily forget these with this admirably built and equipped institution ready for its career of mercy and love. Its doors are open to the sick to the limit of its capacity and means, without prejudice or favor, whatever the shade of Christian belief or non-belief, the race or nationality, of those who apply.

"A hospital is the one institution which is so inherently religious, both in motive and activities, that it is almost impossible to secularize it. More and more are we learning that Christian faith is a potent factor in physical healing, and that the highest triumphs of healing are those in which advanced science and the religion of Christ go hand in hand. More and more is it becoming manifest that the twin professions of medicine and nursing call for the highest type of Christian character. An irreligious

doctor or nurse is only less anomalous than an irreligious minister of religion.

"But we desire no mere passive recognition of religion. We wish it to operate within these walls in its highest potency. Unfortunately the

divided state of Christendom calls for divided ministrations and we appeal to all Christian communions to give to their people who seek relief in our hospital those consolations or ministrations of religion which it is the right of their afflicted children to expect."

## EFFECTIVE TRAINING FOR EFFICIENT SERVICE

*By Mary J. Brewster, M.D., Dean of La Grange Settlement Training School*

**T**HERE are scores of Churchwomen who would be glad to serve the Church effectively.

Their conditions of life are such that they might give themselves to some definite work, but they do not understand that their help is needed, and they would not know how to go about preparing themselves to serve; yet their lives would be better and happier, and the Church might be strengthened and extended, were they enlisted and trained for service. All such would be interested in a brief statement concerning the need and the opportunity.

1. Mill owners in the South want and are asking for trained women to carry on their welfare work. They are prepared to pay for the services of nurses and kindergarten teachers, and earnestly desire that the women filling these positions should be devoted Christian workers. Surely such opportunities ought to appeal to any nurse or kindergarten teacher who wants to make her work count for God's Kingdom on earth. Every Church mission in the mountains wants such women. The crowded poor quarters of the cities want women to carry on the settlement and welfare work of the large parishes. Every unmann'd parish and mission needs

such a woman. It is hard for those unfamiliar with conditions in the South to realize that outside of the large cities it is a rare thing for a church to have the undivided care and attention of a clergyman. There are two, three, and sometimes five and six places for the clergyman to reach during a month. Under such conditions pastoral work becomes almost an impossibility. A trained woman worker at each point would multiply many times the present results. In many instances the increased cost to the Church would be small, because as nurse or teacher she secures financial return from those whom she serves.

2. The opportunity for preparation is offered by the La Grange Settlement Training School, recently established at La Grange, Ga. The time spent in the School furnishes not only a special training as a settlement nurse or kindergarten teacher, but also instruction in the Bible, Prayer Book, Church History, Sunday School work, and the preparation of candidates for baptism and confirmation, so that mission work may be done with wisdom and understanding. The principles of settlement work are studied in order to know how to choose the methods best adapted to varied conditions and new problems, and that plans devel-



oped under special conditions may not be blindly adopted. The church and settlement of the Mission of the Good Shepherd give practice and experience. Its clubs, social and athletic, cooking and sewing classes, furnish an invaluable application of the principles of relief and uplift work.

Those already trained as nurses and kindergartners can by residence at the School for a shorter period become familiar with the mission and settlement work, and the principles that should govern in carrying on the work under the Church's organization. This is also true of those who have done volunteer or independent Church work. Too much stress can not be laid upon the necessity of understanding the peculiar conditions of religious and social work in the South.

The Church must look to her young women to do most of this work, but that is no reason why women sound in body and mind, accustomed to lives of thoughtful activity, should feel themselves barred because they have reached middle age. Many women are released from home cares and responsibilities while they are still in full vigor, and there is no reason why they should not, if willing to be trained, give many years of valuable service. This is best illustrated by a concrete case. A mother of four grown children was left a widow with no home cares. Always active, often called on by the village doctor in times of sickness, an earnest Church worker and Sunday School teacher, she suddenly found her hands empty, though eager to work. The settlement nursing course gives her the training she had always felt the need of when helping the doctor. The kindergarten course is giving much-desired training to one of her daughters, and when they have completed the course they will together form an efficient settlement force for a mill village.

The training the School gives is suited not only to the Church work in

the South, but the methods are such as to make a woman a better foreign missionary, if that is where the Church needs her. One pupil came half around the world to get the training, because as outlined it fits the needs of her own people in Japan.

This is not set forth as an opportunity for self-sacrifice, but a chance for an interesting and engrossing occupation in the furtherance of God's Kingdom.

THE Treasurer of the St. Mary's Hall Fund reports that several gifts have been sent in memory of departed friends. They have come from thirty-six dioceses. The committee "asks every Churchwoman, whether rich or poor, to try to share in this gift that will mean so much to the women and girls of China. From those who have much to give, it is hoped that much will come, but let no one hesitate to send a little if she can do no more."

The purchase of the land is now assured—to the great relief of the friends of the school. The next step must of course be the erection of the new buildings, without which the possession of the land avails nothing.

IN St. Luke's Church, Marietta, in the diocese of Southern Ohio, eighty women are enrolled in the Lenten Study Classes. Each of the five classes meets weekly to study "The Emergency in China," illustrated by blackboard charts and bulletin boards. A "Travelogue" on China by a returned tourist introduced the study, and a stereopticon lecture on "The Church in China" will end the course. The rector, the Rev. J. M. Hunter, says that the interest aroused will result in (1) more subscriptions to THE SPIRIT OF MISSIONS, (2) special offerings, and (3) a sense of parochial interest in the mission work of the Church.



BOONE UNIVERSITY GROUNDS WITH THE STUDENTS AT DRILL

## TWO COMMENCEMENTS IN CENTRAL CHINA

AT BOONE UNIVERSITY,  
WUCHANG

*By Lucy Fish Miller*

COMMENCEMENT in Central China doesn't come with roses and white dresses and "proms" and house parties. Of course not, for isn't the Yangtze the antipodes of the Connecticut? We graduate with holly and starry water-narcissus, and we wear our furs, and we are full of speeches about China's greatest need, and the sweet girl graduate has black hair and never heard of a "prom" or a "frat" dance. Nevertheless Commencement at Boone has its own charm, and abounds in inspiration to the foreign teacher who is just as fagged as his brother in America, perhaps more so, for here we have the Climate—always capitalized, if not italicized, in our speech—and the baffled feeling of blindman's buff that comes from our constant intercourse with an antipodal race.

No sooner is Christmas over and the foreign New Year ushered in than we are plunged into examinations—an ordeal, as conducted in Boone, that is quite American. Only, how would you like to try at least half of your examinations in a foreign language? In the midst of the examination decameron comes Baccalaureate Sunday—a Sunday with more significance in a mission college than in an ordinary one,

for although half of this year's graduating class were born of Christian parentage, the other half owe their conversion wholly to the influence of the long years at Boone. Thus the Eucharist with which the day began seemed peculiarly a sacrament of thanksgiving and joy.

The baccalaureate sermon was preached at matins. The academic procession to the church was a sight worth seeing; the vested choir with cross and banners, the student body in cadet uniform, our three bands (fancy belonging to an institution that boasts of a fife and drum band, a bugle band and a brass band), the young boys in real-sure-enough Boy Scouts uniform, the seniors in cap and gown, and the faculty with their many-colored academic hoods. The Rev. S. Harrington Littell preached the sermon, taking as his text, "What is Truth?" The students are still talking of his masterly use of quotations from the Chinese classics as well as his fluent Mandarin. This class of 1914 is the finest fruit Boone has yet produced, a class that any institution might be proud of.

One of the events of Commencement Week is a public meeting of the Useful Knowledge Society—the English literary society of the college department. The affair is always marked by a serious dignity that by contrast recalls some American student societies I've been connected with. One of the speeches was a review of the year's



work in which plain criticism of shortcomings was given in a calm manner and received without resentment. Another interesting part of the proceedings was the expulsion of a member for non-performance of duty. There was no offensive partisanship on either side, but the peculiarly Oriental phase of the situation lay in the fact that the offender is a graduate student, and considered that he would "lose face" if he appeared on the program with undergraduates; but rather than say so he had ignored all personal questions and written summonses.

The graduating exercises of the highest class of the school department is also a feature of Commencement Week. The three things about this function that struck us most forcibly were the graduating gowns, the class prophecy, and the refreshments. The boys were all elegantly dressed in brocaded gowns and satin jackets of a harmonious shade with high collars and very long sleeves. The handsomest one was a rich plum color with a white lining. Some of the shoes were a little startling. One student was gorgeous in emerald green felt "Romeos." The prophecy was unintelligible to most of the foreigners, but was evidently a masterpiece of its kind, for the audience was constantly in a gale of laughter. The whole prophecy was given most dramatically, with vivid gestures and rapid changes of facial expression, and positively no notes save a slip containing the names of the class. The Chinese excel at that sort of thing, in spite of the widespread Occidental fallacy concerning their impassivity. After the program the boys served tea, small cakes, mandarin oranges and bananas. There were more than three hundred in the audience, and the extravagance of their part of the evening recalled more or less futile efforts at home to keep graduating expenses down. It is strange how old problems bob up even in the antipodes. The whole elaborate

scheme of handsome gowns and tea-party had been pushed through without the knowledge of the faculty, and just as in America, a reluctant faculty decided it would have to be allowed "this once."

The next day was Class Day for the college seniors. The program was all in English and included the usual history, prophecy, oration, etc. Those things of course are not interesting to you at home, but no doubt you will be interested in learning that all six graduates appeared in foreign clothes—something that only three years ago would have seemed unlikely ever to happen. They wore those clothes well, too, and looked like well-set-up American fellows, far removed from the once typical round-shouldered Chinese student. Another straw showing how China is changing beneath our gaze is the fact that only one of the class is married.

One of the rewards for our work here in China is to observe the evidences of the transforming power of Christianity. The students have a simplicity and lack of embarrassed self-consciousness in speaking of their faith in Christ and their hopes for a regenerated China that brings moisture to our eyes and warmth to our hearts. It is an inspiration to reflect that one has had even the tiniest part in helping train such a fine lot of young men as this class of 1914.

The evening of Class Day the seniors gave a concert. It would have been good for a student performance even in America, but it was remarkable for six Chinese lads. There were vocal solos, quartettes, choruses, and also cornet solos, brass quartettes, numbers by the class orchestra, and even a violin solo. It is a versatile class, you see.

The Commencement exercises proper began at one o'clock Friday afternoon, January 16, with a competitive drill of the various companies of the Boone Battalion. There was also an exhibi-

tion of some of the work in signaling, etc., by the Boone Boy Scouts. When their part of the program was over the long procession formed and marched down the compound to Stokes Hall, where the formal part of the exercises was held. It was all very much like commencements at home—eager undergraduates, serious graduates, smiling alumni, happy relatives, proud faculty, music, speeches, with all the familiar talk about going out into the world and the place of college men there; conferring of degrees, awarding of prizes and a collation afterwards. But though the setting was so nearly the same the significance lay in the difference of the actors, for the faculty are missionaries and the graduates the fruit of more than forty years patient work here in Boone—such high-minded, earnest, sincere young Chinese as the first Bishop Boone must have seen in his visions in those discouraging pioneer days.

I am sure you want to know what these six young men are going to do. One is studying in the Divinity School, one is to join the Boone staff, three are to teach in other schools of the mission, and the sixth is going to America to study dentistry and music.

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## AT ST. HILDA, WUCHANG

*By Deaconess C. V. B. Woodward*

It was a cold, snowy morning, not auspicious for thin little Chinese shoes to cross even the compound, far less auspicious for the Hankow people to get across the Yangtse in the bounding sampans.

"Well," we remarked at breakfast, "the Bishop and Mr. Littell in their rubber boots will come, even if no one else can cross," and Deaconess Hart and Deaconess Stewart, who were visiting in Wuchang, promised to sit on opposite sides of the hall to act as a scattered audience.

But our fears were unnecessary; the sky cleared, the wind went down, and when the school, now grown to one hundred girls entered, they found many members of the Mission from both sides of the river, as well as representatives of the London Mission and the American Consul from Hankow, together with most of the Chinese clergy of the diocese.

Then in came the academic procession; first the two Chinese teachers, Miss Fung and Miss Ho; then the matron, Mrs. Ts'en; the Chinese men teachers, Miss Scott and Miss Hutchins in their Bryn Mawr gowns and A. B. hoods; then I, bursting with pride at finding myself walking as faculty, followed with Mr. Littell, the speaker of the day, in academic costume, while the rear was brought up by Deaconess Phelps, the head of St. Hilda's, walking with Bishop Roots.

Miss Wood had a fire kindled in the library for the occasion, but it was not appreciable, and those fortunate enough to be dressed in fur coats instead of college gowns were more than compensated.

The exercises were opened with prayer by the Bishop, followed by very creditable piano playing and singing by Miss Goo's music pupils. Chinese girls' singing is not always a pleasure to hear, but Miss Goo's pupils we enjoyed.

Mr. Littell gave a splendid address to the girls on truth. They specially wanted him to talk to them.

The graduating class numbered eight, the girls having completed an eight years' course of study. Their faces were earnest and intelligent, and as they received their diplomas from Deaconess Phelps, acknowledging them with many ceremonious Chinese bows, I thought how well worth while it was to change and enlarge the lives of these young students, who in their turn will go out to teach younger children as they have themselves been taught.



## NEWS AND NOTES

**D**R. EMIL KRULISH, of the United States Public Health Service, in a "Report on Conditions in Native Villages Along the Arctic Coast of Alaska," says: "Sanitary conditions vary greatly in the different settlements. I found the villages of Kivalina and Point Hope to be the cleanest on the coast. In those villages in which the premises are maintained orderly and clean it was noticeable that the homes were more sanitary and the people in a better state of health. Thus the natives at Point Hope appeared to be in the best physical condition."

**T**HE Indian Rights Association of Philadelphia, under date of March 10, republishes as a special leaflet Archdeacon Stuck's statement concerning the conditions among the Indians on the Yukon, which appeared in THE SPIRIT OF MISSIONS last month and in the New York *Evening Post*. The aid of the Indian Rights Association will be welcomed by those who have the cause at heart. The publicity which has been given should go far toward helping to correct the intolerable conditions.

**E**VERY year about one hundred missionaries of different Christian bodies assemble in Clifton Springs, New York, for a conference concerning their work. This gathering is called The International Missionary Union for Prayer and Study. Missionaries on furlough or under appointment, together with all who have previously served, are invited to attend the conference and free entertainment is offered to them. Sessions begin Wednesday, May 13, and last through the 19th. All who contemplate attendance should make their wishes known to Mrs. H. J. Bostwick, Clifton Springs, New York.

**P**RESIDENT WILSON has signed an executive order providing for the reservation of land in and surrounding the native village at Fort Yukon for the use of the United States Bureau of Education and the Alaskan natives. It is hoped that this action may prove some protection to the Indian community at Fort Yukon along the line suggested in THE SPIRIT OF MISSIONS for March.

**I**T is worthy of note that *System*, the magazine of business, has recently gathered statistics on "the cost of doing business" from 579 concerns. The lowest percentage of cost was 14.5, the highest 25.8, with an average cost of rather more than 20 per cent. Compared with this, the 8.6%, which it cost the Board last year to "do business" seems economical.

**J**OURNEYING afoot on a Persian highway from one village to another, the Rev. E. T. Allen, one of the workers of the Presbyterian Church, met a man, two women and a little girl. "They passed us, receiving our peace and returning it. A moment or two later we heard a cry and turning round saw the man and one woman fighting over the child. He struck the child, knocked it down, and kicked it; then catching it by one leg he was about to dash it on the stones when the woman caught its arm and broke the fall. By that time I was there and had the man by the throat, but didn't know what to do with him. I didn't want to hit him and didn't want to let him go, so just held him while I talked like a Dutch uncle. My blood boiled, for I had left a little girl at home and was thinking of her. Then what do you think he said when I let him go? Looking calmly at me he said: 'Sahib, don't be cross; it's nothing; she is only a girl and she is my own daughter!'"

The Rev. F. F. German, chairman of the publicity committee, send the following important information concerning the proposed summer conference for Church Workers of the Second Province.

WE are no longer to say the "Second Missionary Department" when we mean the Church throughout the States of New York and New Jersey. We are to say the "Second Province." That means more than a change of name. It means an enlarged conception of the Church's relation to life. The Church is feeling herself not only a Herald of Good News, but a Teacher, charged with the beautiful and serious business of rightly dividing the word of truth, and a Servant to help in applying the truth of the Gospel to the complex problems of modern life.

Therefore the Summer Conference of Church Workers of the Second Province which is to be held at Cathedral Heights, New York City, June 8 to 13, very significantly co-ordinates the three great interests that sum up the Church's business: Missions, Education and Social Service.

The conference which was held last summer in the Cathedral Close was the first attempt to gather the Church's workers in the seven dioceses that cover the states of New York and New Jersey. That conference was pronounced by all a grand success. Urged by enthusiastic demands and guided by the experience acquired at the first conference, the committee of arrangements for the coming conference is perfecting details which will make this conference notable throughout the Church.

The Rev. Dr. John R. Harding, president of the conference, has taken charge of all arrangements affecting the physical and social comfort of those who will attend. Not only will there be comfortable lodgings convenient to the new Synod Hall where the conference will meet, but arrangements are to be made for social

luncheons and other informal gatherings of the members of the conference.

Not the least to be gained from a gathering of Church workers from all parts of two such States as New York and New Jersey is the sense of comradeship in service. To gain a *group consciousness* for the Church Workers of the Second Province would in itself be worthy of the best efforts of the leaders of this coming Summer Conference.

The Chairman of the Committee on Program is Rev. William E. Gardner, General Secretary of the General Board of Religious Education. Mr. Gardner writes that all the speakers at the Summer Conference will be of international reputation. The pastor of the conference will be Rev. Philemon F. Sturges, rector of Saint Peter's Church, Morristown, N. J.

Further news items concerning this conference will be given as the time approaches.

## SOME THINGS OKLAHOMA NEEDS

*By Bishop Brooke*

IT needs a priest for the Indian work, one with a strong physique, earnest purpose, patience and some enthusiasm for Indian souls. He must have a wife, like himself in these qualities, and ability to do some hard work and endure some hardship. It needs some money to sustain and make fit place and plant for the work of such a missionary.

It needs a man of tact and ability and zeal for the colored work and about \$500 to give him a better equipment to work with.

It needs \$4,000 for the enlargement and furnishing of the House for Women at the State University. This is being done, but it will have to stop unless the money can be given. There is no more pressing need than this.



## OUR LETTER BOX

### *Intimate and Informal Messages from the Field*

In planning the Christmas entertainment for the patients at St. Luke's Hospital, Shanghai, one of the Chinese doctors suggested that a moving picture exhibition would prove popular. One of the wards was converted into an auditorium. A member of the staff writes:

**B**EDS to hold the patients who were able to come but not to sit up were placed close together at one end of the ward and the other end was filled with benches. Early in the afternoon the nurses began bringing in the patients, and they were a happy lot. Miss Bender had worked hard and nearly every patient had a new jacket and cap for the occasion and they certainly were resplendent in the new togs, white jackets and pink flannel skull caps.

It was funny to see the nurses bringing men in pig-a-back or on chairs and depositing them on benches without backs—which we would call saw horses at home—and going out for a new load. The families were allowed to come, and of course every man speedily acquired a huge family and very shortly the ward was crowded with men, women and babies, all jabbering away in great excitement. We sat flat on the floor in the middle of the aisle.

Before the entertainment there was a short service and all the Chinese joined in "Come all ye faithful" with great zest. Then Dr. Day said a few words explaining the nature of the movies, the lights went out and the fun began. None of the Chinese present had ever seen such a thing and great was the wonder and admiration. They liked the comics best, and shouts of laughter went up at the antics of Max Linder and other well-known persons. They caught on very quickly and we could hear them explaining the

plot and guessing at the outcome. It makes heathendom seem very close to Christendom when we think that American children were probably puzzling and exclaiming over the same pictures only a short time ago. At the intermission, when the lights were turned on, we found that the beds of the recumbent patients were covered with patients who had moved up in their eagerness and were sitting on their friends, who seemed quite unaware of it. One little boy way up front could be heard all over the ward making comments and laughing at the top of his voice. The pictures had been carefully selected and it just did my heart good to see how much our poor men enjoyed the evening, and I am sure that they all slept better that night."

\* \* \*

Deaconess Mills at St. John's-in-the-Wilderness, Allakaket, Alaska, writes as follows under date of February 2d:

**O**RDINARILY only first-class mail matter is delivered to us in winter, but it happened that the Rev. Mr. Molony, who is taking Archdeacon Stuck's work for the year, came over from Tanana in December, and brought us a number of parcels, among them the scarfs. So they were here in time to be used at Christmas, when each woman was given a scarf as a part of her present.

Mr. Molony's visit was a source of great comfort and encouragement to all at the Mission here. He gave us our first Holy Communion for five months. From Allakaket he travelled westward for about two hundred miles toward Kotzebue Sound to a place called Shungnak, where a whole village of Kobuks eagerly welcomed the

preaching of the Gospel. About seventy-five persons were baptized. Much is due to the indefatigable government teacher and his wife, recently confirmed by Bishop Rowe. The natives want a church and missionaries—and we are all so in hopes up here that the Church outside will rise to the occasion and help these Eskimo. Shungnak seems to be a strategic point, and the establishment of a mission there would very probably mean the bringing in of large numbers of the Eskimo into the Church, in the course of time.

Mr. Molony visited us again on his return from Shungnak, so we are full of the subject just now. I had no intention of speaking of it when I began, but "out of the fullness of the heart the mouth speaketh."

Five months at St. John's-in-the-Wilderness have served to make us more enthusiastic about the place, the people and the work than we were even at the beginning. How often we wish that our friends "outside" could enjoy it all with us!

\* \* \*

Miss T. T. McKnight, Principal of the Josephine Hooker School, Mexico City, writes:

WE feel just now that our school is more needed than ever before as a safe refuge for the girls from the atrocities of the bandits. Just a few days since, one of the girls received a letter from her mother telling how thankful she was that her daughters (she has three in the school) were safe; that all sorts of dreadful things were constantly occurring in the neighborhood. So many of our girls have lost their fathers and their homes in the last year. Of all the girls we have here now, only six of them have fathers, and three of these are in one family.

\* \* \*

Bishop Brent writes from Zamboanga, Feb. 4, 1914.

I AM down now in the Moro country and though I suppose every man thinks his own special work is of

supreme importance, I am not exaggerating or laying undue stress on the fact that I see things largely through personal eyes when I maintain that the Church of Christ has here an opportunity that comes never more than once in a generation. Our work is being inaugurated at a psychological moment, to use the current phrase. Nor is the problem a local problem. We have before us the whole question of the Moslem world, a question that the Christian Church has trifled with and as a Church never really tackled. A few individuals have plunged into it with fiery zeal and usually have either been called fools or have received such half-hearted backing as left them without the sinews of war. Our fate may not be any better than that of our forefathers. It is for the Church to decide.

Day before yesterday we formally opened our fine new hospital here. It is the only hospital for the natives in a district of a population of upwards of 80,000. Medical missions, or indeed medical work, among the Moros is as necessary to evangelization as the foundations of a house are to its superstructure.

\* \* \*

Under date of February 11, 1914, Bishop Graves sends the following from Shanghai, China:

FROM Saturday, February 7, to Monday, the 9th, I was at Nanking and found the work going on excellently. The new compound has been walled and a very neat and substantial little church erected. Next the church a day-school is built, and beyond that a house for Mr. Magee, which at some future time can be used as a house, if we desire it, for the Chinese priest in charge. The house has been built by a private individual and the school partly by special contributions. At the present moment we have had an offer of property adjoining the compound which it is very desirable for us to have. The Chamber of Com-



merce, into whose hands the failure of the owners threw the property, is anxious to realize on it, and the fact that Mr. Gill is *persona grata* on account of his work during and after the siege, disposes them favorably toward selling to us at reasonable terms. Unfortunately I am unable to take advantage of this excellent opportunity, which will probably not occur again, on account of the fact that we have no funds available, and that the matter has not been laid formally before the Board. There is a large and substantial building in semi-foreign style on the property, which faces on one of the main streets, and the price for land and house would be something like \$8,000 gold. We shall always have cause to regret it if we cannot purchase this land. Dr. Beebe, the oldest resident missionary in Nanking, thinks that it is one of the greatest bargains that has ever been offered to a mission.

In the morning I confirmed two women and three men, and in the afternoon went to the Government orphanage, which Mr. Gill helped so much during the time of trouble, and confirmed on her sick bed one of the teachers, who is dying. The head of the orphanage sends the children—of whom there are about 600—in batches of 60 or more on Sunday afternoons over to the chapel for instruction. She herself is a woman of great force of character and much ability, and through the fact that our people were so helpful during the troubles in Nanking, and that Mr. Gill protected the institution from the soldiers at great personal risk, she has become a convinced Christian. Later in the afternoon I confirmed a young English lady resident in Nanking.

\* \* \*

Mrs. A. B. Hunter writes from St. Agnes's Hospital, St. Augustine's School, Raleigh:

THE elevator is now being put in, and although not fully adjusted, they have been making some few trips

up and down. I am sure that it is going to be a great comfort and help in the hospital and relieve the nurses from carrying the patients up to the operating room and back to their wards. It has been really too heavy work for our girls, but it could not be helped. We have had such a full hospital for many months that the time is coming when we shall have to finish the top floor, which up to this time has been left in the rough. We are going to put a ceiling over the whole place of asbestos board, shutting off the rafters and then will make divisions into rooms as they are needed. We have already had to have a space curtained off for a pelagra patient who had to be isolated. We have now thirty young women in our training school. We have lost the head nurse, Miss York, who has been working for some years under the United Offering, and who was so very valuable to us, but her place is to be filled, temporarily at least, by a graduate of Lincoln Hospital, so that there will be no break in the training school.

\* \* \*

Bishop Tyler, who has just taken up his work in North Dakota, writes most hopefully of the outlook:

BEFORE going to North Dakota I visited Philadelphia, Washington and Harrisburg in the interests of my work. I succeeded in obtaining about \$400 for my Bishop's Purse, with promises of future assistance. I have been here two weeks and find this a great land, filled with delightful and hospitable people. I trust that you will bear North Dakota, its people, its clergy—and especially its bishop—in your heart and prayers.

\* \* \*

Dr. Teusler, at St. Luke's, Tokyo, Feb. 26, says:

THE hospital is crowded with patients and we could use 100 beds if we had them.



ST. HILDA'S GIRLS AT THEIR PHYSICAL EXERCISE

## CHRISTIAN LIVES IN CHINA

### VII. AN AMERICAN BIG SISTER IN CHINA

*By Lucy C. Sturgis*

IT is desired that among the Christian lives in China there shall be set forth the experiences and impressions of the American girl who goes to teach her sisters, and so helps to create the future Chinese womanhood.

Of course she is a very new person in a very old land. She has been there, let us say, scarcely two years, and cannot speak with the voice of experience and authority, but she sees with new eyes, and receives vivid impressions which help us to imagine how it might be with us were we to give ourselves to the work and follow where she has gone.

The question confronts every college girl who is worthy of the opportunities which have been given her, how she can make her life count most for herself and others. If she is a conscientious Christian, sooner or later she will face another question

which will help her to settle the first: "Lovest thou Me enough to go where I show the way?" This sounds like what men call sacrifice, but I am sure it can be shown that the choice of an easy path by a girl who is equipped for a fair fight against the things which kill, may involve a sacrifice far greater than would be hers if she chose conquest rather than comfort, and the art of serving rather than of being served.

Many splendid young women have made this decision, and as missionaries of the Church are doing noble work for Christ in distant lands. We shall choose one as a type of them all, and tell her story, though without giving her name, for it is not the purpose of this series to exalt the individual, but, using the individual as a type, to show through and in that life how greatly worth the effort is the Christian service rendered.



She was a dear friend. Clear and compelling the call came to her through the Nashville Student Volunteer Conference, where she went as a delegate from Bryn Mawr, to put her life at the service of God among the girls of China. In the strength of it she signed the volunteer's pledge card, and stated it to be her "purpose, if God permit, to become a foreign missionary." There followed a time during which the vision of her opportunity on the other side of the world, although it grew none the less appealing, seemed increasingly unattainable. Manifestly, God did *not* permit. Home claims held her in Massachusetts, and for several years she served as a member of the Woman's Auxiliary, working in its Junior Department, first as a parish leader, then as chairman of the diocesan committee, and finally as vice-chairman in charge of the older girls. Those of us who saw her among the Juniors at that time, and had the benefit of her clear-sighted counsel in officers' conferences, were well content to have things stay as they were, but so far as she was concerned it is safe to say that China was never long out of her mind.

That which she longed for began to show on the horizon in the spring of 1910, when it became evident that she was no longer absolutely needed at home. It took definite shape that summer when, at the Silver Bay Conference, Bishop Roots offered her the position of physical directress of St. Hilda's School, Wuchang. This was a task exactly in line with her taste. Among the most active members of her class at college, she had come to appreciate to the full the opportunity which a teacher has who is in close contact with the physical side of her girls' lives, in drill and in games. Another Bryn Mawr graduate who was at the Conference was offered a position as teacher in the same school. Rumor has it that Bishop Roots took her out rowing and threatened to keep

her there until she accepted. Be that as it may, it would have been hard to find anywhere in the States two more jubilant people than these prospective missionary teachers. The world, of course, began at once to "think what they might do at home!" I shall not soon forget the sight of their faces as I found them that evening flat upon their backs in our hotel room, where, by the help of a leak-stain on the ceiling, they sketched the boundaries of St. Hilda's School and playground, and thought of what they might do *there*.

"And has it all turned out as they thought?" Does anything in real life ever do that? Their Chinese path has unquestionably not been entirely free from brambles, and yet I have no manner of doubt as to what their answer would be if you invited them to come back and teach in America. Let the following letters speak for them:

On the Yang-tze River,  
April 17, 1912.

. . . . I had a wonderful time in Shanghai, but wished, even more than I did in Tokyo, that I had ten lives instead of only one. I'd put one life in St. Elizabeth's Hospital as a nurse. They do need one desperately, to train Chinese nurses. I'd put two lives in St. Mary's with Miss Dodson. . . . Half a dozen girls were see-sawing in the campus there as we went through, and I should have liked to take the physical culture courses with them. There is no one to do it. If a teacher at home could spend one day there and see the need for herself, she would stay and help. Then I can't imagine any greater privilege than it would be to take part in the evangelistic work with Miss Richmond, etc.

Miss Dodson had a curious experience the other day. One of the non-Christian girls in St. Mary's died. Miss Dodson took the members of that girl's class at school and went with them to the funeral. It was a Buddhist funeral with all manner of elaborate rites and ceremonies. At the end the father of the dead girl turned to Miss Dodson and asked her to tell them what her belief was in the life after death. There in the midst of those heathen rites she told them about our Christian faith. The girls from St. Mary's listened to every word she said, and so did the relatives of the girl who

had died. It was one of the St. Mary's girls who told me about it afterward, and said she should never forget it. It is rather overwhelming to think that one must be ready to face that sort of opportunity!

St. Hilda's School, Wuchang,

May 1.

The days are too full for much tennis, but an occasional set between tea and dinner time will serve to blow the cobwebs of the Chinese language out of my mind. I am even happier than I expected to be. The school is not regularly open (it had been closed at the time of the Revolution), but there are forty day-school pupils, mostly non-Christians. I give physical exercises to the three lowest classes for fifteen minutes. If you can imagine a dozen bound-footed little girls trying to jump, rise on their toes, and come down with bent knees, you can picture that class. The others in the room have unbound feet and do very well. Then I have the oldest girls, who have been here five or six years, in English.

Wuchang, October 1.

This has been such a busy first day of the month, and such a jolly one. First I translated ten pages of English into Chinese and told it to my teacher so that he might correct me as I went along. From 11 to 12 I taught my first class English, and from 3 to 4 the second class. Those two classes come at convenient times, as I can always study from 8.30 to 11 and from 1 to 3. After tea I marked out the tennis court. Miss Koo, the nice little music teacher, plays tennis and will help teach the girls. At six we had physical drill, and while five of the older ones taught the little new ones the dumb-bell exercises, I had the 36 others marching. It is so satisfactory to see them take to bean-bags and balls as soon as we stop drilling. This week we shall have basket-ball posts put up, and the carpenter is making Indian clubs.

November 14.

The inclosed shows Caroline T'eng, of whom I am particularly fond. She is the good-looking one on the right. I have her in English every day and in Bible class on Sunday. She was elected by the girls as an officer of the Young Woman's Auxiliary, so I see her at the occasional committee meetings. Also she was elected captain of one basket-ball team, and plays remarkably well. We had a game yesterday—the white and blue teams against each other. The girls wrote invitations to the foreign ladies on the compound, thereby killing two birds

with one stone—an invitation and an English composition. Everybody came and stayed to tea, and it was a great event; the first athletic event St. Hilda's has ever had. The best of it is that the girls like it now. They shout and laugh, and fall down, and stay out in the sunshine, instead of huddling, as they used to do, indoors, trying to keep warm. Grace Liao told Miss Miller last year that Chinese girls did not ever care to run, it was not *custom*; but yesterday she played forward on the blue team and ran all over the field. *Custom* is changing.

A letter written to the Christian girls of America by Caroline T'eng—"The girl on the right":

*My Dear Friends*—I will tell you about the schools of Christian Missions in China. This one of ours is called St. Hilda's. It is not very large, only 75 girls. I hope you will pray God to help our school to grow and the girls to become true Christians. I hope you also afterwards will come here and teach in



From left to right: Marion Kwet, Julia Tseng, Caroline Teng



our school. Now we have three foreign teachers, Miss Scott, Miss Hutchins and the principal, Deaconess Phelps. If our school had more foreign teachers, I think the girls would learn better English. When you leave your school I hope you will make up your minds to come here and train the Chinese girls. If you do not come you will help us with your money, but I do hope you will come. Miss Hutchins teaches us English and sometimes tells us about America. We also have some English teachers from St. Mary's Hall, Shanghai. One of them teaches us to play the organ. Miss Scott, Miss Hutchins and Miss Phelps are very kind to us and teach us very good things. Now I must stop my letter. I hope you will write soon and tell all about America. I hope God will bless you in everything, in work and in play. I am your true friend,

CAROLINE T'ENG.

#### A letter from a St. Hilda's girl:

My Dear Teacher—I did not see you for long. You must be write letters to, but I am so busy. When you can read Chinese letter I will write always.

First I hope God save you even work or rest. Next I hope you stay in St. Hilda's. Third I hope you not forget me. Although I did not wrote, I remember you always. When I got up I could see your picture. When I teach the girls to do excites (exercises?) I remember that was what you taught me. When I teach them Bible, I used the good way you did. So I could remember you this three ways. I came to Kiukiang on Thursday and begin my work that day. Now I have 36 girls. Some are older than I. Many are little girls. Some of them are very pretty and clean. They like to laugh. Sixteen girls study English and have English names. One very wise one is call Grace!

We get up at seven. Went to church at eight. Excites at half past. English at nine. I teach three classes to study Bible.

I am well here. Sunday I play organ. One day I with six big girls went out to play, and went up high hill where we could see Kuling. I beg you tell me everything in school this year. I sent my love to your English classes. I hope you pray for me in your Sunday classes. I beg God be with you. Your loving pupil,

CONSTANCE.

One final bit from a letter, written on the Yang-tse River, as my friend was on her way for a week's visit to Ichang:

December 30, 1913.

. . . This is a four days' trip on the river. With a week at Ichang and three days down again I shall have time to make up for the weeks when I couldn't read a thing except in preparation for my last Chinese examination. It is safely over now, and at present I have with me a number of commentaries on the poetical books of the Old Testament, which I am to teach in the High School in *Chinese* next term. It will be glorious at Ichang. Miss Ridgely is planning a trip to the gorges. Ellen Koo is with me. She is our music teacher at St. Hilda's, and such a dear!

Progress on the new school building is wofully slow, and we can't even begin the foreign teacher's house because there is no money, but the prospect of new people coming out to teach makes us feel prosperous.

I am splendidly well, and there's not a happier person than I in all the Middle Kingdom. Ellen Koo says she's happier, and her face proclaims her a close second at least. I must go and find her for a sunset walk on the deck.

"Isn't she lonely," asked a friend who saw this last letter, "way off there on the other side of the world, with one little Chinese girl for company?" How would she answer, think you?

Nay, not in solitude if Christ anear me  
Waketh Him workers for the great employ,

Oh, not in solitude, if souls that hear me  
Catch from my joyaunce the surprise of joy.

Is it a sacrifice to have a part in such work? to stand where such companionship is of necessity ours? Surely it looks as though the sacrifice were on the part of us who cannot go.

"Lovest thou Me" enough to dare enter into partnership with Me on the border of My Kingdom? "Lovest thou Me" enough to stay at home and send out those whom you love best to My most joyful service?

ACCORDING to the *North China Herald*, the nine-year-old son of President Yuan Shih-kai has been betrothed to the seven-year-old daughter of Vice-President Li Yuan-hung.

# "AN AMERICAN BIG SISTER" IN CLASS WORK

## PREPARATION FOR THE LESSON

THE point of this lesson with every teacher should be to show the class that because of her advantages every college girl should be a trained leader. And every confirmed college graduate should be serving the Church in parish, community, diocese, nation or the world, with all her knowledge and with all her heart. This lesson should bring distinctly before the mind the vision of the splendid host of college-trained young womanhood in our land—trained but not employed. The Church is in need of the service of these young women. In each parish there are some of them. This lesson should make the leaders in each parish ask the question: "Have we helped these girls to hear the Church's call for their service?" And it should make the girls ask themselves: "What can I do?"

Junior Auxiliary leaderships, Girls' Friendly Societies, Sunday-School classes and Altar Guilds should be the means to utilize the force.

Give this magazine, or an additional copy of it, to one of your girls and ask her to make from the articles to be found on pages 279 and 296 a poster about a girls' school in China, and be prepared to explain it interestingly to the class.

## THE FIRST FIVE MINUTES

Have the map of China before the class and find Wuchang. Recall to the class who the bishop and what the district is. Who of this series of "Lives" have lived in Wuchang?

Then tell the class that the "Life" to-day is an American girl who goes to St. Hilda's School, Wuchang. Have the poster where all can see it. Have the poster explained.

Did you ever go to a College Commencement? Was it one of the great women's colleges in which America is so rich? If you did, of course you watched the long line of graduates march two by two to the final great event of their college course. Didn't you like to study their faces? Did you hope the day would come when you, too, would be a college graduate? Did you wonder, as you watched those young women, what they were going to do now that college days were over? Perhaps some of them hadn't yet made up their minds, but I think if you could look inside their hearts you would find that almost every girl in that

line felt these two great desires, "I want to lead," "I want to do something worth while."

Where will she find the chance? Where will you when you are ready to serve?

Our story to-day is about one of these young college graduates who found the chance and is now in China.

If you will think of the college girl whom you know and admire most and make her in your mind the heroine of this story you will get the best out of it.

## TEACHING THE LESSON

The four divisions of this story are:

### I. The Church's Need of the College Graduate.

1. Give at least three reasons why a college girl should be especially equipped to teach her sisters in China.

2. What are some of the questions you would like to ask her after she had been there two years?

3. Is it true that a strong Christian college woman counts for more in a girls' school in China than in America? Account for it.

### II. "The Call" to a College Girl.

1. Under what circumstances did the call to serve in China come to this young woman?

2. What obstacles were in the way of her response?

3. How did she employ her time?

4. What proposition did Bishop Roots make?

5. How was this received?

### III. Her Journey to St. Hilda's, Wuchang.

1. Where and what is St. Hilda's?

2. What opportunities for a college trained worker did she see at Shanghai?

3. Tell the story of Miss Dodson's revelation at a pupil's funeral.

4. Give a picture of the new recruit's first experiences.

### IV. The Big Sister with Her Little Chinese Sisters.

1. Why is Caroline T'eng a promising pupil?

2. What in her letter interested you?

3. What do you think the little Chinese girl teacher had learned from her American teacher?

4. How does this young teacher in China regard her work?



# THE NEW-CHINA FUND

## NEWS AND NOTES OF PROGRESS

SINCE the inception of the New-China Fund at the meeting of the Board of Missions in March, 1912, a total of \$95,000 has been received in gifts and pledges. By far the greater amount of this has been in cash. Of the total, the pledges amount to \$4,973.66.

ENCOURAGING progress has been made this winter. Since October, gifts amounting to nearly \$39,000 have been made. This splendid increase has been largely through the efforts of the Women's Auxiliary, especially in connection with the campaign for land and buildings for the new St. Mary's Hall, Shanghai.

THE gifts and pledges of this past winter on March 21 were as follows:

General .....	\$5,213.53
Kiukiang .....	2,800.00
Nanking .....	500.00
Wuchang .....	1,452.00
Wusih .....	5,000.00
Medical School (Shanghai) .....	100.00
St. Mary's Hall (not including \$9,000 raised in China) .....	23,791.15
	<hr/> \$38,856.73

THE most notable individual gift of the past month has been \$2,500 for the Ingle School, Kiukiang. This is an excellent boarding school for boys in the important river port city of Kiukiang, in the missionary district of Anking. For some years this school, named for the late Bishop Ingle, has been in remodeled native buildings adjoining the church compound. About three acres of land in another section of the city was purchased recently as a site for the school. This gift will now make possible the erection of a suitable building. Missionaries in China look forward to the same prosperity for this school that has come to our other middle schools in the Mission.

FROM far-away California comes the cheering news of a gift of \$500 from the Woman's Auxiliary for St. Mary's. Another gift of the same amount came as the result of a visit of Mrs. Ely to Watertown, N. Y.

TWO generous anonymous gifts for the New-China Fund have been received this last month, one for \$1,750 from a friend in New York and one for \$500 from a friend in Boston, gladdening greatly the hearts of those who are praying for the completion of this Fund.

FROM a young man warmly interested in the progress of the Kingdom in "Changing China" comes a gift of \$500 for the much-wanted land in Nanking.

FROM a member of Trinity Parish, Princeton, N. J., comes a noble gift of \$1,000 to build or to equip the operating room for the new Church General Hospital, Wuchang. This is the hospital that won an honored name for itself during the Revolution, and toward which the Vice-President of China recently contributed \$2,000 for the purchase of land. This gift is a memorial of a warm friend of missions.

AMONG many smaller gifts that have been received was one of \$5 with the following explanation: "I intended to spend this on self-gratification this week. I want to send it to the New-China Fund instead."

THE rector of a large eastern city parish has requested that every member of his congregation read the Life of Bishop Ingle for Lenten reading.

# THE LITERATURE OF MISSIONS

## BOOK REVIEWS

A SHORT HISTORY OF THE AMERICAN NEGRO.  
Benjamin G. Brawley. The MacMillan  
Company, New York.

Excepting Dr. Washington's *Story of the Negro*, published some years ago, and *The African Abroad*, by William A. Ferris, recently published, there have been few attempts made by Negro writers to present Negro history and life as a whole. Most of the best work of Negro authors has been in the form of brochures or essays on particular subjects relating to the life and progress of their race—studies of economic and social phenomena or pleas for justice and for larger opportunity. The most ambitious attempt to present a connected history of the Negro in this country and a philosophy of Negro life as a part of human life is Mr. Ferris's *The African Abroad*. It is a book without order or sequence—a curious and yet interesting mixture of imagination, personal reflections, large and misty writing, suggestive reasoning, flashes of deep insight, some disputatious matter, and a great deal of information acquired in various ways and generally accurately given.

Mr. Brawley's book is on the other hand concise and paragraphic, not a connected history from which one can get any sense of what Bossuet so finely calls the "sequence of the counsels of God," and lacking entirely the unifying comprehension which makes a history a filled-in picture of a people's life. Dr. Washington's more modest word "story" would have been a better title, and "sketches" would have been still better. It is well that Negro and colored students are prompted to write studies and histories, and Mr. Brawley has made some contribution in that he has sketched the most important of the events by which Negro history in this country has been determined. One may doubt whether he carries our knowledge further than did Dr. Washington; and, except as he has given us glimpses of certain famous Negroes, he reveals to us nothing of the inner forces and spirit which really make the history of a people. As a compendium of Negro history in this country, for use as a text book in secondary schools the book has value; since it deals briefly and in the main accurately with the most important facts and records some car-

dinal achievements of the race as a whole. It also locates certain men in their proper setting, and thus gives us glimpses of those personal forces without which a people has no history.

It is seemingly impossible as yet that books on the Negro by Negroes should not be on the one hand apologetic, or on the other aggressively race-conscious; but all true friends of the Negro will rejoice when Negro life and character shall be interpreted from within the race neither in pathetic apology nor in still more pathetic parade of achievement. There is a tone of comprehension and sympathy in Mr. Brawley's book which indicates some understanding of the human facts which are larger than the Negro fact; but a finer and larger comprehension would have made the book truer both to the Negro and to the life of which he is a part. It may seem only a small matter of terminology, but much sometimes hangs on a little; and the one phrase, "the Tuskegee idea," instead of the phrase, "the Hampton idea," for the most pregnant educational ideal which this country has known illustrates a weakness running through the entire book.

As is a man, so is a race great in its generosities, not in its arrogances. The small capitalizations of achievements are not history; and the soul of a people, which it is the business of history to reveal, is found not in a catalogue of deeds or in a Who's Who, but in the steadily increasing swell of the common life. Mr. Brawley has written pleasantly and somewhat profitably *about* history; but he did not, as probably he could not in this day, write *history*.

SAMUEL H. BISHOP.

SOCIAL SERVICE AT THE GENERAL CONVENTION OF 1913. The Joint Commission on Social Service of the Protestant Episcopal Church. The Church Missions House, New York City. Price \$1.00 net.

This volume, by the Joint Commission on Social Service, presents in its 180 pages the admirable addresses which were made at the Social Service mass meetings and conferences at the time of General Convention, together with suggestive appendices. The volume represents the beginnings of Social Service literature in the Church, and as such will be read and studied with interest.



OUR OPPORTUNITY IN THE WEST INDIES. Benjamin G. O'Rorke, M.A. Published by the Society for the Propagation of the Gospel in Foreign Parts, Tufston Street, Westminster, S. W., London, England.

This is a new publication of the S. P. G. It presents in 130 pages an interesting historical review of these islands, their peoples and the Church work which is being carried on there. Clearly written and admirably illustrated it provides an interesting review of a work which is little known. The work in Central America and British Guiana is also briefly touched upon. Naturally there is very much in common between the work of the Church of England and our own. This book should furnish suggestive material for those who are seeking to inform themselves concerning the problems of our own Island missions.

HEROINES OF MODERN RELIGION, Edited by Warren Dunham Foster. Sturgis & Walton Company, 31-33 East 27th Street, New York. Price \$1.50 net.

They are an interesting and representative company whom Mr. Foster, the author, has brought together within the covers of this volume. The several chapters are brief biographies by different persons, and as a rule they are exceedingly well done. Anne Hutchinson and Susannah Wesley, Lucretia Mott and Fanny Crosby, Sister Dora and Frances Ridley Havergal appear side by side with a woman of India whose name is scarcely known, and Maud Ballington Booth, with whom the world is familiar. The value of good biography, briefly and effectively written, has always been recognized. Every encouragement should be given to those who have the ability to make vivid and appealing the life-history of men and women who have accomplished things in the world,—particularly in the world of religion.

FARMERS OF FORTY CENTURIES, or Permanent Agriculture in China, Korea and Japan. By F. H. King, D.Sc. Published by Mrs. F. H. King, Madison, Wis., Price \$2.50.

It may seem strange that a book under the above title should be classed among missionary literature, but in many ways it deserves a place there. Dr. King, formerly professor of agriculture and physics in the University of Wisconsin, and chief of the division of soil management in the United States Department of Agriculture, visited the Far East and made a careful study of the agricultural methods there practised. The characteristics and habits of the people are intimately connected with

their manner of food production. Those who want to know the Chinese and Japanese better will find much matter for thought in this book and will certainly have a better appreciation of a wonderful people. Dr. King clearly shows that there is abundant opportunity for us to learn from, as well as to give instruction to, the farmers of forty centuries. The book has 250 illustrations showing varieties of soil cultivation. It is no dry and dusty set of statistics, but is alive everywhere with vital descriptions of customs and people. It is the product of an eye which was able to see, of a brain which was discriminating, and of a sympathy which was world-wide. It is a grave misfortune that Dr. King died before he could write the book which he planned to call "The Message of China and Japan to the World." We believe that every library—and particularly every missionary library—would be enriched by the possession of this book, which sets forth so admirably the life and thought of the people.

THE CHILDREN'S CHALLENGE TO THE CHURCH. Rev. William Edward Gardner, General Secretary of the General Board of Religious Education. The Young Churchman Company, Milwaukee, Wis. Price 75c.

"The Children's Challenge to the Church" is the first attempt to collect within two covers the essentials that should enter into the education of children, for a well-rounded Church life. It offers peculiar help to all rectors and teachers who are asking, "What shall I teach in my Sunday school in order to vitalize its work?" Under each grade it provides directions and recommends material for the development of Bible study, memory work, Church knowledge, Christian activity and the devotional life. It aims to demonstrate that the Church has preserved wonderful teaching powers which are being neglected today because of a too extended treatment of the Bible. The titles of some of the chapters are suggestive. The confirmation period is entitled, "The Church Knighting the Child" and the senior period, "With the Church to the World Quest." The emphasis on Missions and Social Service is constant.

ECCLESIA ANGLICANA, by Bishop Weston of Zanzibar, and THE KIKUYU CONFERENCE, by Bishop Willis of Uganda, have been published in separate pamphlets by Longmans, Green & Co., New York (20 cents each).

## LITERARY NOTES

A LONG-**FELT** need has been met in the publication of the "Tourists' Directory of Christian Work in the Chief Cities of the Far East, India and Egypt." Frequently travelers to the East do not come in contact with Mission work because they do not know where to find it. This directory contains much of value and interest to the traveler, and in addition gives a list of missionary agencies and institutions. It is prefaced by a few chapters explanatory of the various phases of missionary activity. This neat and handy volume may be obtained free of cost to *travelers* in the East by writing to the Educational Department, Church Missions House, 281 Fourth avenue, New York City. For others there is a charge of 25 cents.

**VOICES FROM EVERYWHERE.**—This pamphlet, which the Educational Department of the Board publishes, contains the little plays and monologues which were pre-

pared for use in connection with the Missionary Exhibit at the General Convention. There are a dozen of these, done by well-informed persons; they are full of interest and suggestion for leaders of missionary classes and Junior Auxiliaries, and for general missionary Sunday school exercises. Price 25 cents.

## BOOKS RECEIVED.

**THE HOLY SPIRIT AND THE PRAYER BOOK:** Trinity Season Viewed as a Long Whitsuntide. Rev. James Haughton, A.M. Second Edition. E. P. Dutton & Co., New York. Price \$1.25 net.

**CONTINUITY:** The Presidential Address to the British Association for 1913. Sir Oliver Lodge. G. P. Putnam's Sons, New York and London. Price \$1.00 net.

**THE LIFE IN GRACE.** With an Introduction by the Bishop of London. Rev. Walter J. Carey, Pusey House, Oxford. Longmans, Green & Co., New York and London.

**THE HOPE OF THE REDEMPTION OF SOCIETY; STUDIES IN CHRISTIAN TRUTH; STUDIES IN NEW TESTAMENT THOUGHT; SCIENCE AND CHRISTIANITY.** Four pamphlets published by the London Student Christian Movement, 93 Chancery Lane, London, W. C., England.

## WITH THE EDUCATIONAL DEPARTMENT

**WE** have never had so great a demand for books as during this Lent. One after another of the text books has had to be reprinted; even the Chinese maps and "cut-outs" have gone into new editions. The fourth edition of "The Emergency in China" (1,800 copies) was exhausted between Ash Wednesday and the following Monday. The second edition of "Information" (5,000 copies) was used within a week. The demand has exceeded what we expected and what we were prepared to meet. There has been some delay in filling the orders. For this we are sorry. But we are deeply thankful when we realize that throughout the Church there is an ever-increasing desire to study the progress and welfare of the Kingdom.

**THOSE** who are planning meetings in connection with the building fund for St. Mary's Hall, Shanghai, will find useful the beautiful new impersonation *Ah-Men*, which has been written by Mrs. Henry L. Hobart for such meetings. *Ah-Men* is a Chinese girl, and her story illustrates the work and the needs of St. Mary's. The text and the Chinese costume may be secured by applying to the Librarian at the Church Missions House.

**MISS GRACE LINDLEY**, Associate Secretary of the Woman's Auxiliary, has issued the third of the series of pamphlets for leaders in mission study classes. They are: (a) "Studies in the Gospel of St. Matthew," (b) "Studies in the Acts," (c) "Studies in the Gospel Revelation." These helps are designed for Mission Study Classes, and teach the reason why we should be concerned in the questions: (a) By whom our continent shall be conquered, (b) Whither Japan advances, (c) How the emergency in China shall be met.

To be had from the Educational Department of the Board of Missions. Price (reduced to put them within reach of all classes), 5 cents a copy, 50 cents a dozen, \$3.50 a hundred.

**C**HINESE flags—and indeed flags of all nations—are among the things constantly ordered from the Educational Department. Small silk flags, both the dragon flag of the empire and the rainbow flag of the republic, may be had for 50c. each, postpaid. Those wishing to procure either larger or smaller flags, or needing flags of other countries, are referred to Annin & Co., Fulton and William Streets, New York City.



## THE 1914-15 MISSION STUDY COURSE

THE 1914-15 Mission Study Course will deal with *The Social Results of Missions*. Although the text-book, written by President Faunce of Brown University and published by the Missionary Education Movement, limits its scope to the social results of foreign missions, the subject is handled in such a way as to be universally applicable. Beginning with a discussion of the origin of social life, Dr. Faunce brings out the fact that society has developed to its full possibility only where the Gospel has come into its life. He also shows how the final perfecting of society depends upon Christianity.

For collateral reading, the following books will be recommended:—

1. Dean Church's five lectures on the effect of Christianity upon primitive European civilization. These lectures are given in order that the student may acquire the historical perspective to enable him to view the social results of missions, not as something peculiar to the present day and to foreign lands, but rather as a factor in the history of the world ever since the Christ came.

2. Speer's *Light of the World*. This will enable the student to see *per contra* that the Gospel possesses what other religions do not possess: the power necessary for the gradual ennobling and perfecting of mankind.

3. A book written by Prof. W. L. Bevan on *The Gospel and Democracy*. In this book will be shown the potent influence of the Gospel in securing the freedom of the individual.

4. A book to create a point of application for the course, to be written by the Educational Secretary with material

furnished him by Bishops Brent, Graves, Tucker and others. This book is to be prepared by him while he is on his trip to the far east, and is to be illustrated by photographs and descriptive material to show conditions of life before and after the coming of the Gospel.

Despite the fact that the text-book will deal with the social results of foreign missions only, the collateral reading will broaden out the subject so that the student will get a world-wide vision rather than the more limited one presented by President Faunce. From Dean Church's book, he can study the effect of Christianity in the earliest days upon the civilization of the Roman Empire and in the subsequent period upon the Latin, Greek and Teutonic peoples; and by referring to Dr. Bevan's book, he will come to realize the enormous results the preaching of the Gospel had in molding the political life of the western world throughout the Christian era.

The plan adopted this year in regard to the Junior text-book and the Sunday school lessons is somewhat different from the course as arranged heretofore. Miss Sarah Payson is at work on a book on what missions have done for the homes of the world, wherein will be shown how the social results of missions have made home life in Europe, America, China, Japan, Liberia, more kindly, comfortable and peaceful than it had ever been, or could have been. This will be a suitable text-book for young people between the ages of fifteen and eighteen. The Rev. Phillips Osgood will prepare another set of lessons on the same order as the "Lenten Lessons" of recent years but they will be ready for the printer in September and applicable to all-year-round Junior work, as well as Lenten work. Thus there will be, as it were, three grades of lessons for 1914-15—Junior, Intermediate and Senior.

## ANNOUNCEMENTS CONCERNING THE MISSIONARIES

### Brazil

Miss Mary Packard, returning after furlough, arrived in Brazil February 26.

### Hankow

Dr. and Mrs. C. McA. Wassell, Miss Ruth Kent and Miss Helen Hendricks, who sailed from San Francisco on S. S. *Manchuria*, arrived at Hankow March 4.

Miss Caroline A. Couch, sailed from Vancouver on S. S. *Empress of Asia*, March 19.

### Kyoto

Bishop H. St. G. Tucker and family, Miss Leila Bull and Miss Louisa Barton Myers, who sailed from San Francisco on S. S. *Manchuria*, arrived at Kyoto March 2.

**Philippines**

Miss Eliza H. Whitcombe, returning after furlough, via New York, sailed from Southampton on S. S. *Olympic*, March 18.

**Shanghai**

Miss S. H. Reid, returning after furlough, sailed from San Francisco on S. S. *Tenyo Maru*, February 21.

Mrs. W. H. Standing and child, returning after furlough, sailed from Vancouver on S. S. *Empress of Asia*, March 19.

The Rev. J. M. B. Gill, on furlough,

left Shanghai February 21, and arrived in New York March 25.

Mr. M. Penderell Walker, St. John's University, on furlough, arrived in Philadelphia March 20th.

**Tokyo**

Bishop John McKim, returning after furlough, arrived at Tokyo February 2.

Miss Flora M. Bristowe, returning after furlough, sailed from Seattle on S. S. *Awa Maru* on February 24.

Deaconess V. D. Carlsen, returning after furlough, sailed from Vancouver on S. S. *Empress of Asia*, March 19.

## MISSIONARY SPEAKERS

FOR the convenience of those arranging missionary meetings, the following list of clergy and other missionary workers available as speakers is published.

When no address is given, requests for the services of the speakers should be addressed to Mr. John W. Wood, Secretary, 281 Fourth Avenue, New York.

**The Church Missions House Staff**

The President and Secretaries of the Board are always ready to consider and so far as possible, to respond to requests to speak upon the Church's general work at home and abroad. Address each officer personally at 281 Fourth Avenue, New York.

**Secretaries of Provinces**

I. Rev. G. W. Davenport, 984 Beacon Street, Newton Center, Mass.

II. Rev. John R. Harding, D.D., 550 West 157th Street, New York.

III. Rev. G. C. F. Bratenahl, D.D., Room 810, Woodward Building, corner 15th and H Streets, N. W., Washington, D. C.

IV. Rev. R. W. Patton, 412 Courtland Street, Atlanta, Ga.

V. Rev. John E. Curzon, 1535 Leland Avenue, Chicago, Ill.

VI. Rev. C. C. Rollit, 4400 Washburn Avenue, South, Minneapolis, Minn.

VII. Rev. Edward Henry Eckel, St. Joseph, Mo.

VIII. Rev. G. C. Hunting, 1942 El Dorado Avenue, Berkeley, Cal.

**Alaska**

Miss Agnes Huntoon (in Fifth Province).

Miss F. G. Langdon.

Mr. G. B. Burgess (in Fourth Province).

**China**

Rev. Arthur M. Sherman (presenting the New China Fund).

**HANKOW—**

Dr. Mary V. Glenton.

**SHANGHAI—**

Mrs. John A. Ely.

Rev. P. N. Tsu.

**Japan**

**TOKYO—**

Miss Irene P. Mann.

**Philippine Islands**

Rev. E. A. Sibley (in Fifth Province).

**Porto Rico**

Ven. R. S. Nichols.

**Work Among Indians**

Mrs. Baird Sumner Cooper, of Wyoming. Address, The Toronto, Dupont Circle, Washington, D. C.

**Work Among Mountain People**

Rev. S. L. Tyson, of Sewanee, Tenn. Address, Bay Shore, N. Y.

**Work Among Negroes in the South**

Rev. S. H. Bishop, Secretary of the American Church Institute for Negroes, 416 Lafayette Street, New York City.

Miss Grace Moseley, The American Church Institute for Negroes, 416 Lafayette Street, New York City.

Ven. James S. Russell, of the St. Paul Normal and Industrial School, Lawrenceville, Va.

Rev. A. B. Hunter, of St. Augustine's School, Raleigh, N. C.



# THE WOMAN'S AUXILIARY TO THE BOARD OF MISSIONS



"LADIES FIRST!"

## "SINCE THE REVOLUTION: LADIES FIRST!"

*By Steva L. Dodson*

THE last year of St. Mary's Hall, Shanghai, was the best year of her history—a year of tremendous opportunities, when the girls "grew" almost as we watched them, when the foreign teachers were kept on the *qui vive* to respond, encourage and guide a new life that few realized could so suddenly show itself in Chinese girls.

"Since the Revolution" is the pass-word that explains it all, and the girls, too, know that well. One said that now when she and her sisters were at home during vacations, and the brothers and cousins started through the dining-room ahead of them they cried, "No! Since the Revolution, 'Ladies first!'"

The boys would answer, "Bother your old Revolution!" but they stepped back as they said it. Another, in a paper written for the class in Political Science, after a mild dissertation on woman's rights, wrote, "But women should not think too highly of themselves and should be grateful for the respect of men. The motto in all things should be 'Ladies first.'"

There is, of course, a great danger in the new and surprising spirit of these later times, and it is an anxious period for those in charge; but the opportunity is infinitely greater than the danger, and the girls themselves deserve the credit for the path they have chosen to follow. They have

learned to think of themselves as women, and to say, "Ladies first," but they leave it to us to show them how to become both women and ladies; and the result has been a mutual trust and a comradeship between teachers and students that is the best possible promise for the future.

All this means an opening out of the minds of these children in all sorts of directions, a sudden development of individualities that is sometimes like a scenic railway in its effect on the teacher, a desire to do things themselves instead of having them done for them, and an increased appreciation and thoughtfulness. We hear "Thank you" and "Excuse me" so much more often than of old.

There are four ways in which this awakening particularly shows itself: In their school work; in the interest in live subjects, subjects that make them think for themselves—History, Hygiene, Political Science, Psychology and Comparative Religions; in the play hours, in their increased interest in outdoor life; in their life with each other, in their new consciousness of social obligations, the wish to be hostesses as well as guests, and in much less self-consciousness in their manners.

But the best form that this development took—the best because it showed whence the whole spirit sprang—was the really great movement toward Christianity—a new earnestness in the Christian girls, and a new interest among the non-Christians. This came entirely from the girls, beginning with small groups and gradually working out in wider and wider circles. The usual voluntary Sunday evening meetings increased in numbers, and additional weekday meetings were started, where from fifty to one hundred girls met for prayers and hymns and discussions, or to listen to one of the foreign teachers. Three girls asked for Baptism, and, after waiting six months to prove their earnestness and win their

parents' consent, were baptized. Another followed later in the year. Still another expects to be baptized in the fall. And one afternoon a group of the leading heathen girls, in the presence of a large number of others, took a definite stand for Christianity, saying that they felt they must be Christians and that they were going to try to persuade their parents to agree to it. It was really remarkable to see the effect that that afternoon had on those particular girls. They seemed to come out so much more after that, there was so much more animation about them when they met and talked to us.

As is natural in any such movement, if it is really "rooted and grounded," the girls at once wanted "to do something," to do it themselves for other people, and they chose such sweet and spontaneous ways of setting about it. The little tots were the first. They gave a play very privately, and brought me six dollars and thirty cents, "To give a Christmas to some poor children, because we have such nice Christmases here." The older girls were not to be outdone, and they also gave a play. The next day—this was all just before Christmas—the normals capped the climax by inviting, and personally conducting, all the children from the Orphanage to the very front seats in the assembly hall, and surprising all of us with a play, a Christmas tree and a fearful and wonderful Santa Claus who sent the little orphans home wreathed in smiles and with laps overflowing with candy and peanuts. It was not more than a dozen girls who had so shown that they knew the true meaning of the Christmas spirit, and they were the poorer Christian girls. They knew nothing of the Christmas surprise that was in store for them on the next day, but you may be sure we teachers were glad to think that they, too, were to have a treat.

All that has been told so far is what the girls themselves have done, their





ALL READY FOR A GAME

own reaching out after the life of normal Christian schoolgirls. It was for us to meet them with the right kind of response and to give them what they were unconsciously asking; and we tried hard to do it in the best way. In answer to the intellectual awakening an unheard-of venture was made, when Dr. Tsu's offer to help was accepted, and he, an unmarried Chinese man, gave a course, first in Political Science, and, later, in Psychology, to the seniors and normals. It was immensely successful. Of course, he could give them only the merest sketch of the subjects, and one of the things that *Lin Sz-yuen*, whom we have nicknamed "The Firecracker," said that she had learned from her study of Psychology was that "women have more tuition than men!" But how it did wake them up! They discoursed on "Chinese dietetics," imagined themselves health commissioners for *Zau-kado*—the dirty village outside the compound gates—and played architects for themselves, drawing plans for very practical Chinese castles-in-the-air. It was interesting to see the indirect results of this new sort of thinking. You cannot plan to build a house without looking at your own room with new eyes, and the girls, for the first time, made little attempts at decorat-

ing their crowded bedrooms. That is just where our opportunity comes in to teach them how to make a tasteful, homelike home.

To meet the new interest in outdoor life we really felt that manna had been sent us from heaven in the shape of golf balls and putters. It may not seem possible that golf could so change the life of a school, but it is difficult to see how, without golf, some of the most valuable lessons that the girls have learned could ever have been taught. To the older girls, who were carrying the strain of heavy courses, it meant rosy cheeks and clothes loose enough "to swing my arms." When they were taken to the links on the college grounds to play, a foreign teacher went, too, and that was a chance to teach the necessity for chaperonage. The comradeship that always comes from games grew up, and we forgot that we were teachers and students, foreigners and Chinese, and all—yes, even dignified Chinese seniors—ran after our balls. It was funny to see an extra sweater hung on a bush, or a skirt gathered up and a pair of trousered legs racing up a bank, with their owner shouting a mixture of Chinese and English at the top of her lungs! With the comradeship came a new thoughtfulness, and we

felt it a great day when the girls first thought of paying for the little caddy, and said, "It isn't fair that you should always do it. We want equality, so we'll take 'The Peanut' back with us to-day." We did everything that we could to encourage this new sport, limited golf to the upper classes to keep up the enthusiasm, arranged tournaments, and cheerfully ate a hasty breakfast to play for an hour before school began.

Again, to meet the new desire to play hostess, which means so much for their future home life, we first gave foreign tiffin parties for them at our own house, and were delighted to accept their invitation, in return, to a feast given us by the seniors, for which one of the girls had painted the daintiest little place cards; let them give tea parties in our house, and took them to entertainments at St. John's. School spirit naturally grew, and we tried to help that along, too. The cover of a fine new catalogue was designed by one of the girls, and it was food for thought to them to find that the names of all honor students were published in it. A big St. Mary's banner was presented to the school by the Junior Auxiliary, small flags were made and sold by the younger Juniors, a school scrapbook was started, and pretty postal cards were printed in Japan, which took at once. The evening before Commencement a new custom was established of step singing in the twilight, under swinging red lanterns, with special songs written for the occasion.

The new spiritual life was the most difficult to guide. We would not for the world throw cold water, and yet, on the other hand, there was always a possibility of hysteria. But that, like everything else, was cared for in some way far beyond our knowledge, and we tried to watch and guide without interfering, and were always ready to smooth out puzzled foreheads, and to supply practical work which is the saf-

est outlet. Mr. Sherwood Eddy was asked to talk to the girls, and, later, a Chinese evangelist from Peking; a new Scripture medal for the best Chinese essay on some subject chosen by the faculty—this year it was "The Last Supper"—was offered, and the privilege was given them, to which they responded splendidly, of supporting the day-school that Miss Mitchell opened in the new preaching hall in *Zaukado*. With their money paying for it, and a St. Mary's graduate teaching it, no wonder they called it "Little St. Mary's."

Perhaps this will give some idea of our new St. Mary's, and tell why we have waked up each morning with a thrill of expectation, and gone to bed happy and thankful at night. At last the chance that we have waited for has come, and the girls are helping us to make the most of it. But how can we, how can we really meet it in our almost hopelessly inadequate building and tiny compound, where one hundred and ninety-six girls are walking on each other's heels and sleeping like sardines? The more they want to live, the more we long to see them in a setting where they can. We are cramped for air, cramped for space, cramped for everything! We can have no study hall. The library is a practice room. There isn't an inch of room where a girl can sit down during the day, but on the edge of her own bed. If they are expanding in such quarters, what may we not expect of them in space enough for growth, physical and spiritual? Missionaries everywhere are convinced that the salvation of China lies in her women, and the Chinese women are already beginning to realize that Buddhism and Confucianism have failed them, and Christianity alone can save them. They are looking to us to give them Christianity, and we must do it at once, for the opportunity will pass, and perhaps never return. This is a crisis for Chinese women. It means Christianity or atheism for





AREN'T WE CROWDED OUT OF THIS?

them. Will not the Church at home hearken to the voice of their calling?

New Land for the new St. Mary's is secured. Get "Why?"—Leaflet No. 205—from the Literature Department, and read about the new *Buildings* called for.

## THE MARCH CONFERENCE

**D**R. GLENTON, of Hankow, presided over the opening of the March conference, at which were present, from Connecticut, 2; Long Island, 2; New-ark, 1; New Jersey, 1 (Junior); New York, 8 (1 Junior); Pennsylvania, 3.

The conference itself was conducted by Deaconess Goodwin, who put the opening question:

"In what way may the Auxiliary influence the gift of life?"

The assertion was made by both the Student Secretary and the Secretary of the Woman's Auxiliary, that, so far as distinct inquiry made of the women missionaries sent out between 1910 and 1913 informed them, only a pitifully small number had been knowingly led to their choice of mission work by the active influence of the Woman's Auxiliary.

It was resolved by the conference that this fact should be made known,

in order to set the officers and members of the Auxiliary upon earnest prayer, thought and endeavor as to how they may be more helpful hereafter to the young people of the Church.

A reason for failure in the past was suggested: that young women who might be expected to offer themselves, having been away from home to school and college, have somewhat dropped out of parish activities, and, when they returned, were not immediately approached and set to work, and so stimulated to consider this form of missionary giving. It was suggested that the Junior leaders be made responsible for such girls, and the Junior President for the New York Branch stated that such an officer had been appointed in that branch, her business being to learn from Section Three of such girls as are likely to be uncared for in their parish branches, to whom

she then writes, or calls upon them.

The necessity of a college education for work in the mission field received some consideration, and the decision was reached that it need not be considered a requisite, though the very best training in every way may find a place in the service. Still, many girls who live at home, spending their summers at watering places and in the mountains and their winters in town, if they only had the opportunities of the field brought home more closely to them might prove excellent material to develop for this service.

Deaconess Goodwin then spoke of the appeals which had come to her occasionally from business women who had tired of the routine and monotony of their work, and, recognizing the breadth of the mission field, wished to seize the chance for such work. She said it seemed to her that it was rather hard to know whether it would be right to encourage them to hope for the fulfillment of this desire, and asked for the opinion of the conference on this matter.

Dean Knapp and Miss Lindley felt sure that many self-supporting women would be willing to work and save money (\$500 or \$600) for some special course of training, and would, upon the completion of such training, become most useful and efficient members of any mission staff upon which they might be appointed.

The President of the New York Juniors spoke urgently against the discouragement of anyone who might feel drawn to the work. She told of the appeals of the Bishops, especially in the domestic field, saying that she had received letters asking for helpers, and emphasizing the necessity of all sorts of help, even in domestic service in missionary homes and institutions. The Girls' Friendly Society might furnish volunteers for this especial department of the work.

The question of making direct appeals for volunteers to the members

of mission study classes was then taken up. Most of the members believed that this was not done with sufficient persistence. Is it too much to expect that each institute shall result in at least one volunteer? At a recent conference two women volunteered, and neither of these a Churchwoman. Evening study classes are most important, for to these come women who are occupied during the day, and whose only time for such study is in the evening. Most valuable material may be obtained from women so occupied, and they are needed. The government schools in China, for instance, have now such excellent courses, and the teachers are so good, that it is absolutely necessary to have the very best material in our Church schools in order to be able to compete with them. One missionary applicant at the present time is preparing to go to China to teach music in one of the Church schools, and another is taking a special course in designing which she is to teach.

It was suggested that some special study classes be arranged for hospital nurses. The very real necessity for trained nurses and attendants being so evident, the nurses might have the matter put before them quite plainly, and some summer course arranged to be held in the different hospitals. Their lectures are, of course, a bar to any work of this kind in the winter, but institute work would be very useful among them in the summer. Such a course is being followed in Boston, and it certainly suggests a wonderful opportunity for another department of the work.

Mention was made of the training school at La Grange, under the direction of Dr. Mary Brewster. The work among the people of the mill towns, done by the students in the school, is intensely interesting and wholly practical; training which is calculated to fit the students particularly for work in the domestic field.



Another important point was made by Deaconess Goodwin, that while it is quite possible to secure workers for the mission field, many of those best fitted are unable to afford the time and money which must be given to training, either at La Grange or at the other training schools, in New York, Philadelphia and Berkeley. If the various branches would consider the influence which they could exert by paying the expenses of some girl while she is in training, a really valuable gift of life might be made at the next Triennial. St. Mary's School, Garden City, is doing just this, and more—paying not only for the tuition of the candidate, but for her clothes, her car-fares, her dentistry, etc. South Carolina considers it a privilege to do this service for the women they hope will go as their United Offering missionaries.

The South Carolina Branch is the one that has taken the lead in this matter. It was one of their diocesan officers who gave her name in the last United Offering, and who is now a student in the Philadelphia School. Another young woman of the diocese has been accepted there next fall, and a third, who graduates this summer from college, wishes to take a nurses' training preparatory to doing work. The happiness of having these three missionary candidates the members of the South Carolina Branch believe to be in direct answer to their earnest prayers, and it was resolved that this subject of volunteers be made a subject of special and continued prayer in all our branches. It was also suggested that missionaries be asked when making addresses to ask not only for money but for the workers needed. The more detailed the information as to the kind of worker needed and the work to be required of her, the more likely to be a result. It was given as the positive experience of many of the members that this call is almost never given by the speaker at missionary

meetings, and it was thought that such suggestions might appeal especially at Junior meetings.

How the Gift of Life may be connected with the United Offering of 1916 was only touched upon. It was also suggested that the United Offering might be increased so as to include the salaries of *all* the women workers in the field. Such an offering would be a very definite thing to work for and report upon at the next Triennial.

### A SUGGESTION

"**A**RE diocesan Junior officers ever from the ranks of the Juniors themselves? I think I know of a possible educational secretary, one who would have the time and the qualifications, but she is a Junior." If the Junior Department is a place for training, one of the things for which its members should be trained is to be leaders. And how better can we use our older girls than in the offices for which they are qualified? Would it not be a wise plan to look first for new officers among the ranks of the Juniors themselves? This leads to one more word: In choosing new Junior diocesan officers, let us try to get *young* women.

### A MISSIONARY BOX STORY

**T**HE story of a missionary box, by Mrs. Pratt who became so well known to the Women's Auxiliary at our last Triennial, is now reprinted by The Young Churchman Company, Milwaukee, Wis. Price, 25 cents. Send for "The Blue Cashmere Gown."

### THE APRIL CONFERENCE

**T**HE last Conference of the season takes place on Thursday, April 16, after the Holy Communion in the Chapel of the Church Missions House at 10 a. m.

*Subject*—Summer Plans. A large, representative attendance is particularly requested.

## THE JUNIOR PAGE

### THE JUNIOR BOOK

THE new edition of the "Junior Book" is announced. The results of the discussions at the Triennial have been included in this new edition, but the principal change is the adding of much more material on manual work.

Price: A single copy, 10 cents; a dozen, \$1.00; a hundred, \$7.50.

We should like to have orders for the book as soon as possible, and if the diocesan officers of each Junior Department will see that every leader has a copy, it should prove a help in the Junior work.

Please order by the quantity and distribute as needed in the branches.

### A CANVASS FOR MEMBERSHIP

ON Thursday afternoon, January 29, the older girls' branch of the Junior Auxiliary, known as the Young Woman's Auxiliary, at St. Mark's, West Orange, gave a progressive missionary party for all the women of the parish, sending a personal invitation to each one. The members of the Young Woman's Auxiliary were in costume, representing the Mountaineers, the American Indians, Alaska, India, Mexico, China and Japan. The costumes were borrowed from the Church Missions House and the Missionary Education Movement.

In spite of a very foggy, rainy day, over sixty women came. As each person arrived she was given a tally card. On one side was written the hymn, "Christ for the world we sing," and on the other side a picture of one of the various mission fields, cut from THE SPIRIT OF MISSIONS and pasted on the card. The party began promptly

with the hymn and the Junior Collect. The guests were then invited into the two back rooms, where tables were arranged as at a card party, and they found their respective tables by means of the pictures on the cards. When they were all seated, a bell was rung, and for five minutes they heard from some part of the mission field, the girl at each table talking about her country. When the five minutes were up, they then progressed to the next table, and so on until they had been once at each table. Leaflets rolled up and tied with blue raffia were distributed, and the girls had made many charts which were hung around the room. Tea and coffee and cakes were served afterwards. At the table on Japan the girl made an appeal for old gold and silver to be sold for St. Luke's Hospital, Tokyo. The membership in the Woman's Auxiliary was increased by three at the party, and the Young Woman's Auxiliary by six, and we hope for more. Fifteen persons promised old gold and silver.

The motto of this branch is "Information and Inspiration," and we think that the women of the parish got both of these things. It is a simple suggestion and might be easily carried out in any parish. The girls attribute the success of the party to the fact that every day for over a month they had prayed for its success—that it might have practical and definite results.

### THE INVITATION

The mission fields of far and near  
Invite you all to come and hear  
Some facts and figures, oft unknown  
To those to woman's stature grown.  
Twenty-four High Street is the place,  
The twenty-ninth, this year of grace.  
The time, *exactly* half past three.  
Please come and have a cup of tea.



# ACKNOWLEDGMENT OF OFFERINGS

## TO APPLY TO THE APPORTIONMENT AND AID THE BOARD IN MEETING ITS APPROPRIATION

Offerings are asked to sustain missions in thirty-two missionary districts in the United States, Africa, China, Japan, Brazil, Haiti, Mexico and Cuba; in forty-three dioceses, including missions to the Indians and to the Negroes; to pay the salaries of thirty-one bishops, and stipends to 2,553 missionary workers, domestic and foreign; also two general missionaries to the Swedes and three missionaries among deaf mutes in the Middle West and the South; and to support schools, hospitals and orphanages.

With all the remittances the name of the Diocese and Parish should be given. Remittances, when practicable, should be by Check or Draft, and should always be made payable to the order of George Gordon King, Treasurer, and sent to him, Church Missions House, 281 Fourth Avenue, New York.

Remittances in Bank Notes are not safe unless sent in Registered Letters.

The Treasurer of the Board of Missions acknowledges the receipt of the following from September 1st, 1913, to March 1st, 1914.

DIOCESE OR MISSIONARY DISTRICT	Apportionment for Domestic and Foreign Missions, September 1st, 1913-14	Amount Received From September 1st, 1913, to March 1st, 1914	DIOCESE OR MISSIONARY DISTRICT	Apportionment for Domestic and Foreign Missions, September 1st, 1913-14	Amount Received From September 1st, 1913, to March 1st, 1914
<b>DEPARTMENT I.</b>			<b>DEPARTMENT IV.</b>		
Connecticut.....	\$55,186	\$15,494.07	Alabama.....	\$7,465	\$391.16
Maine.....	4,869	526.90	Atlanta.....	5,127	976.41
Massachusetts.....	75,044	29,171.30	East Carolina.....	3,674	607.67
New Hampshire.....	5,644	923.68	Florida.....	4,388	762.13
Rhode Island.....	20,051	5,104.50	Georgia.....	3,883	714.33
Vermont.....	4,691	1,430.50	Kentucky.....	7,698	2,248.73
W. Massachusetts.....	14,016	3,283.83	Lexington.....	2,369	584.05
	\$179,501	\$55,934.78	Louisiana.....	3,032	1,760.62
<b>DEPARTMENT II.</b>			Mississippi.....	4,933	349.90
Albany.....	\$26,042	\$4,932.66	North Carolina.....	5,381	1,002.46
Central New York.....	21,942	5,275.44	South Carolina.....	7,706	1,140.55
Long Island.....	63,124	7,772.12	Tennessee.....	6,937	854.88
Newark.....	41,517	9,388.98	Asheville.....	3,041	659.34
New Jersey.....	28,465	5,538.93	Southern Florida.....	1,798	28.40
New York.....	266,389	65,407.51		\$71,432	\$12,080.63
W. New York.....	26,026	6,522.07			
Porto Rico.....	189	.....			
	\$473,694	\$104,837.71	<b>DEPARTMENT V.</b>		
<b>DEPARTMENT III.</b>			Chicago.....	\$45,203	\$7,502.58
Bethlehem.....	\$17,067	\$3,217.28	Fond du Lac.....	3,620	501.39
Delaware.....	4,834	1,545.24	Indianapolis.....	4,424	1,014.77
Easton.....	2,586	261.28	Marquette.....	2,210	162.63
Erie.....	5,601	761.12	Michigan.....	16,740	4,710.13
Harrisburg.....	10,867	1,425.25	Michigan City.....	2,503	183.84
Maryland.....	29,917	6,434.67	Milwaukee.....	12,893	1,456.08
Pennsylvania.....	147,331	35,750.11	Ohio.....	24,693	3,772.44
Pittsburgh.....	24,157	5,159.81	Quincy.....	2,352	473.48
Southern Virginia.....	16,165	2,596.75	Southern Ohio.....	14,722	3,147.72
Virginia.....	14,358	4,910.23	Springfield.....	3,287	2.08
Washington.....	22,266	4,455.73	W. Michigan.....	6,170	1,243.83
W. Virginia.....	6,356	1,954.79			
	\$301,505	\$68,472.26		\$138,817	\$24,170.97

DIOCESE OR MISSIONARY DISTRICT	Apportionment for Domestic and Foreign Missions, September 1st, 1913-14	Amount Received From September 1st, 1913, to March 1st, 1914	DIOCESE OR MISSIONARY DISTRICT	Apportionment for Domestic and Foreign Missions, September 1st, 1913-14	Amount Received From September 1st, 1913, to March 1st, 1914
DEPARTMENT VI.			DEPARTMENT VIII.		
Colorado.....	\$9,054	\$641.85	California.....	\$11,528	\$1,357.04
Duluth.....	3,413	509.07	Los Angeles.....	12,132	1,093.59
Iowa.....	8,228	822.00	Olympia.....	4,666	278.24
Minnesota.....	13,169	2,218.66	Oregon.....	3,603	490.64
Montana.....	4,504	715.29	Sacramento.....	2,273	130.72
Nebraska.....	4,198	647.98	Alaska.....	1,000	348.06
North Dakota.....	1,678	139.50	Arizona.....	846	306.45
South Dakota.....	2,300	835.61	Eastern Oregon.....	715	400.00
Western Colorado.....	594	52.00	Honolulu.....	2,135	197.70
Western Nebraska.....	1,344	343.90	Idaho.....	1,647	101.50
Wyoming.....	1,465	284.21	Nevada.....	982	9.06
	\$49,947	\$7,210.07	San Joaquin.....	1,028	12.70
			Spokane.....	1,995	412.09
			The Philippines.....	500	.....
			Utah.....	937	108.74
				\$45,987	\$5,246.53
DEPARTMENT VII.					
Arkansas.....	\$3,422	\$610.88	Anking.....	\$200	\$50.99
Dallas.....	2,517	520.34	Brazil.....	250	41.76
Kansas.....	3,955	603.82	Canal Zone.....	200	14.05
Missouri.....	13,160	2,899.80	Cuba.....	840	20.00
Texas.....	5,515	2,156.20	Haiti.....	.....	.....
West Missouri.....	5,852	428.75	Hankow.....	250	.....
West Texas.....	2,115	295.47	Kyoto.....	160	.....
Eastern Oklahoma.....	966	299.39	Liberia.....	420	297.21
New Mexico.....	964	130.35	Mexico.....	420	.....
North Texas.....	406	102.00	Shanghai.....	250	.....
Oklahoma.....	1,110	239.27	Tokyo.....	330	4.69
Salina.....	919	146.88	European Ch's.....	1,680	14.20
	\$40,901	\$8,433.15		\$5,000	\$442.90
			Total.....	\$1,307,784	\$286,829.00

## OFFERINGS TO PAY APPROPRIATIONS

SOURCE	TO MARCH 1, 1914	TO MARCH 1, 1913	INCREASE	DECREASE
1. From congregations.....	\$223,655.08	\$248,709.96	.....	\$25,054.88
2. From individuals.....	23,516.91	27,054.89	.....	3,537.98
3. From Sunday-schools.....	5,544.79	5,957.01	.....	412.22
4. From Woman's Auxiliary.....	34,112.22	34,653.62	.....	541.40
5. From interest.....	45,826.79	40,352.17	5,474.62	.....
6. Miscellaneous items.....	3,504.48	2,061.37	1,443.11	.....
Total.....	\$336,160.27	\$358,789.02	.....	22,628.75
7. Woman's Auxiliary United Offering.....	36,000.00	36,000.00	.....	.....
Total.....	\$372,160.27	\$394,789.02	.....	22,628.75

## APPROPRIATIONS FOR THE YEAR

SEPTEMBER 1ST, 1913, TO AUGUST 31ST, 1914

### AMOUNT NEEDED FOR THE YEAR

1. Appropriations as made to date for the work at home and abroad.....	\$1,451,609.83
2. To replace Reserve Funds temporarily used for the current work.....	197,294.42
Total.....	\$1,648,904.25
Total receipts to date applicable on appropriations.....	372,160.27
Amount needed before August 31st, 1914.....	\$1,276,743.98



# A LIST OF LEAFLETS

The leaflets noted hereon may be had by application to the Literature Department, 281 Fourth Avenue, New York. Order by department and number. An asterisk marks recent publications.

## Africa

- 100 Our Foothold in Africa. (Liberia.)  
A Sojourner in Liberia.

## Alaska

- 805 The Borderland of the Pole.

## Brazil

- 1402 Our Farthest South.

## China

- 25 St. Mary's Hall, Shanghai.  
200 The Chung Hua Sheng Kung Hui. (The Holy Catholic Church in China.)  
202 New China and the Church.  
204 For the Girls of China.  
205 Why? (The needs of St. Mary's Hall.)  
206 Pledge Card for New China Fund.  
268 "Boone"—The Christian University of Mid-China.  
271 A Year at St. John's University, Shanghai.

## Cuba, Porto Rico and Haiti

- 500 In the Greater Antilles.

## Honolulu

- 1007 The Cross Roads of the Pacific.

## Japan

- 324 The Nippon Sei Ko Kwai.  
325 The Christian College and Moral Leadership. (St. Paul's, Tokyo.)  
326 How to Win Japan and Where to Begin. (Christ Church, Osaka.)

## Mexico

- 1600 Mexico: The Land, the People and the Church.

## Negroes

- 700 \*The Church Among the Negroes.  
711 The Black Man's Need.

## The Philippines

- 407 The Cross, The Flag and The Church.

## United States

- G.O. 2 Work Among Orientals on the Pacific Coast.  
1208 Wyoming: The Last of the West.

## Miscellaneous

- 50 Prayers for Missions.  
51 A Litany for Missions.  
52 Mid-Day Intercession for Missions.  
53 The Kingdom: A Missionary Catechism.  
900 The Church's Mission at Home and Abroad. Bishop Lloyd.  
912 Four Definitions.  
941 How Can I Give to a Particular Object and Yet Give to the Apportionment?  
945 Mid-Day Prayer Card.  
946 How to Volunteer.  
956 The Why and How of the Missionary Budget.  
969 The Church and the World.  
978 In the Nation.  
979 The Lands Beyond.  
980 The Wide World.  
981 The Apportionment. How to Treat It and How to Meet It. Rhinelander.  
991 Giving the Boys and Girls of Utah a Chance.  
1103 Concerning Specials.  
1105 How Shall I Vote?  
1106 Churchmen in the Laymen's Missionary Movement.  
1107 Diocesan Committee on General Missions.  
1108 Missionary Committee.  
1109 Forward Movement.  
1110 It Won't Work With Us.  
1112 Is There Any Substitute for the Organized Canvass?  
1114 The Forward Movement in a City Parish.  
1115 Suggestions to Leader in Every Member Canvass, 3c. each; \$3.00 a hundred.  
1117-19 Pledge Cards—Forward Movement Sets.  
1120 Weekly Offerings for the Church's Mission.  
1121 A Message to Men.  
1122 System in Church Extension.  
1301 Why Believe in Foreign Missions?  
3055 Catalogue of Publications. [Educational Department.]  
3071 The Library and the Museum.

## The Sunday School

- 1 Ten Missionary Stories That Every Young Churchman Should Know. 10c.  
2 A Litany for Children.  
3 The Sunday School Offering.  
4 Talking to Children about Missions.

# THE WOMAN'S AUXILIARY

- W. A. 1. A Message from the Triennial of 1913.  
W. A. 2. To Treasurers: Diocesan and Parochial.  
W. A. 3. Some Plain Facts.  
W. A. 4. Collects for Daily Use.  
W. A. 5. \*Suggested Constitution for a Parish Branch.  
W. A. 8. A Message to a Weak Branch.  
W. A. 10. Prehistoric Days.  
W. A. 13. How Can I Help?  
W. A. 15. "Sweet Amy" (a story for those preparing a missionary box).  
W. A. 16. A Bit of History. 5c. each; 50c. per dozen.  
W. A. 19. An Auxiliary Campaign.  
\*A Lent Letter.

## United Offering

- W. A. 100. Resolution and Prayer Card.  
W. A. 102. Who gave it?  
W. A. 105. The Mighty Cent.  
U. O. 6. Giving Like a Little Child.  
W. A. 103. Verses: "The Little Blue Box."

## THE JUNIOR DEPARTMENT

- W. A. 200. The Junior Collect.  
W. A. 201. What it is; Where it should be; How to Organize It

- W. A. 202. One Army—Two Departments.  
W. A. 203. Membership Card, 1 cent each; \$1.00 a hundred.  
W. A. 204. The Junior Department at the Triennial of 1913.  
W. A. 205. \*Section II. The Junior Department helps by Prayer, Study, Work.  
W. A. 206. The Junior Book. 10c. each; \$1.00 per doz.; \$7.50 per hundred.  
W. A. 207. Suggestions for Junior Missionary Study.  
W. A. 250. \*Section II. The United Offering. The Question in 1913. The Answer in 1916.  
W. A. 251. \*Section III. Your part in the United Offering Service of 1916.  
Jun. 25. The Sunset Hour. A Missionary Play. 5c. each; 50c. per dozen.

## The Little Helpers

- W. A. 300. The Origin of the Little Helpers.  
W. A. 301. The Little Helpers: Directions.  
W. A. 302. Little Helpers' Prayers for Members and Leaders.  
W. A. 303. A Membership Card, 1 cent each; \$1.00 per hundred.  
W. A. 304. Letter to Leaders, 1913-1914.  
W. A. 305. Letter to Members, 1913-1914

## PUBLICATION NOTES

**B**Y special arrangement with the publishers we are able to offer Archdeacon Stuck's book, "The Ascent of Denali (Mt. McKinley)" as a special subscription premium. This well-written and interesting book has been highly commended. It is offered for two new subscriptions. The terms of this offer will be found among the advertising columns.

**A** YOUNG woman living in a village far removed from any libraries happened recently to come across an old copy of *THE SPIRIT OF MISSIONS*, and becoming interested, subscribed for the magazine. Its influence has now induced her to enter the Church as a communicant—a striking evidence of the value of *THE SPIRIT OF MISSIONS* in Church homes.

Somehow it seems that many a source of inspiration might be added by us to the lives of our fellows by throwing opportunities for such reading in their way. Do you know of any home which would be the brighter for the message which *THE SPIRIT OF MISSIONS* carries every month?

**T**HROUGH the snowdrifts of March thirty brand new subscriptions and one renewal found their way to us from a South Dakota parish. They were sent in by the Mayor of the town, who in his letter said: "It seems to me if we all did our duty the subscriptions to this interesting magazine would be more than doubled in a short time, and if a person read it he would want to continue subscribing for it. Of the several magazines coming into our home none is more appreciated than *THE SPIRIT OF MISSIONS*. The last number is always found on our library table.

**T**HE colored frontispiece of the Chinese Epiphany, with the accompanying sonnet, which appeared in our January number, has been printed separately and can be obtained from the Business Manager. These pictures are found to be of special interest to auxiliaries and classes who are studying concerning our missions in China. The price is two cents each, or \$1.50 a hundred.

**I**F you are a rector or head of an Auxiliary you will be interested to know how many people subscribe to *THE SPIRIT OF MISSIONS* in your parish. Ask the Business Manager, 281 Fourth Avenue, New York, to send you the names. Such a list will give you some basis to work upon for additions. Without the missionary interest no parish can prosper.

**T**HE Diocese of Los Angeles has arranged to place *THE SPIRIT OF MISSIONS* and other Church literature in every public library and Church institution within its boundaries. Such a practical idea as this might be followed by other dioceses throughout the country.

**T**HE Educational Department is constantly asked where files of *The Spirit of Missions* may be found for consultation. It is desirable to have a record of persons or societies in different parts of the country who may possess such files. Much of the best material for study class work can be found only in the pages of *The Spirit of Missions*. The Educational Secretary would therefore greatly appreciate receiving the names and addresses of those who possess such files and are willing to permit them to be consulted.

A missionary to a primitive Indian tribe, in sending an order for twenty copies of the Lenten Offering (Children's) Number of *THE SPIRIT OF MISSIONS*, writes:

**I** WISH that every copy might result in a permanent subscriber. But, you know, we are nearly all Indians here, and poor ones at that, and much more in need of an income than an outlay. Yet, as poor as we are, and as much in need, I feel that it is much more important that *THE SPIRIT OF MISSIONS* should receive a generous support, because where we are able to reach only hundreds, *THE SPIRIT OF MISSIONS* is capable of carrying the Glad Tidings to millions.



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